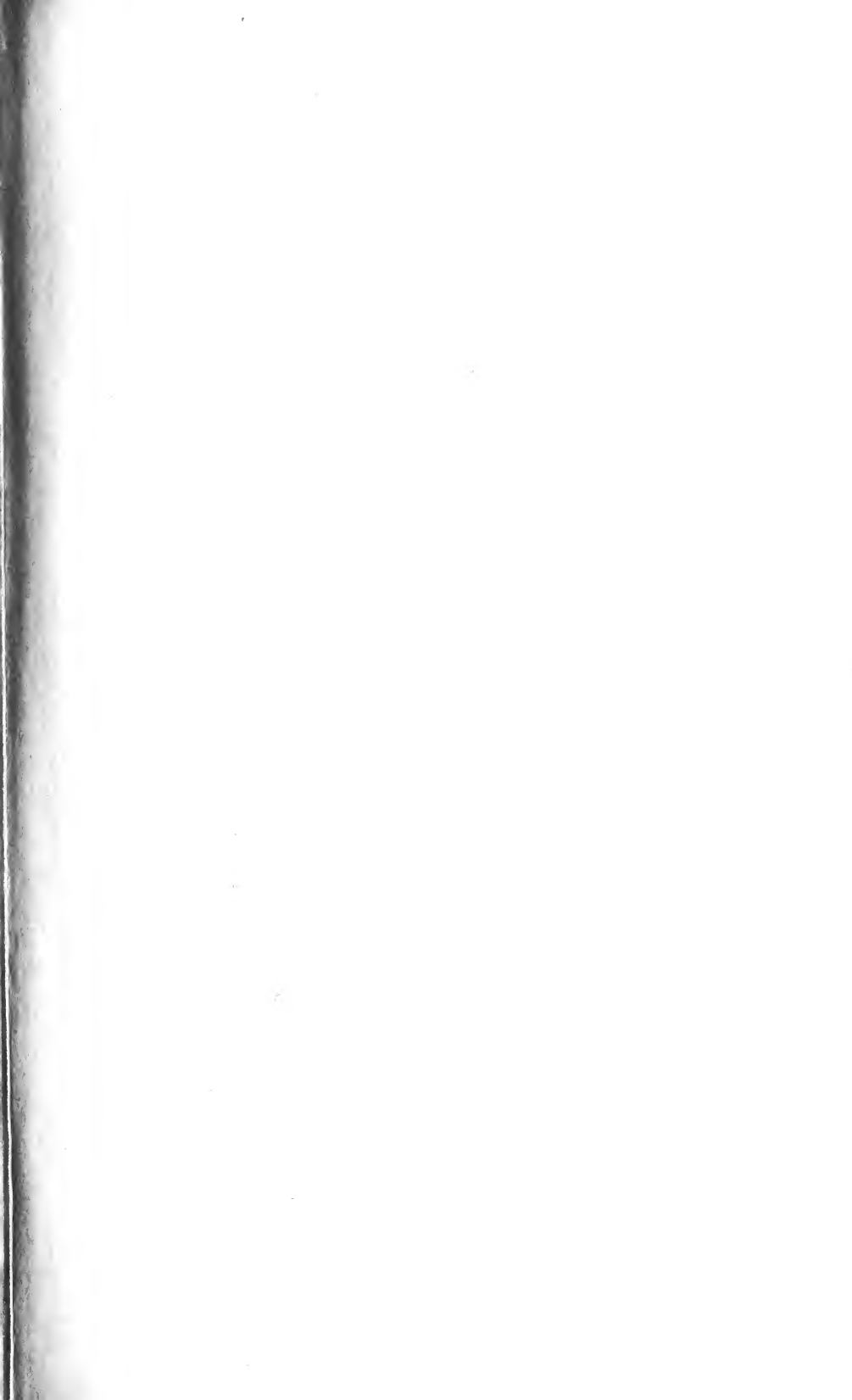


MILITARY CHAPLAINS'

REVIEW

1977







MILITARY CHAPLAINS'

REVIEW

THE CHARISMATICS



SPRING, 1977

PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; and any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Fort Wadsworth, Staten Island, New York 10305. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted.

EDITOR

Chaplain (LTC) John J. Hoogland May 1971—June 1974

Chaplain (LTC) Joseph E. Galle III July 1974—September 1976

Chaplain (LTC) Rodger R. Venzke October 1976—

NOURISHMENT FROM A HOT POTATO

A recent book about Andrew W. Blackwood gave an interesting insight of that famous homilist's background through an anecdote about his mother. She was serving as a witness in court and had refused to answer a question with a simple yes or no. She reminded the court of the oath she had taken, "to tell the truth, the whole truth, and nothing but the truth." Responding to the judge's directive, she said: "I cannot tell the whole by answering yes or no." The judge agreed to let her answer in her own way.*

All of us preachers could use that kind of training in sound reason. We all suffer from a professional habit of making hasty and seemingly irrevocable judgments about existing trends—and consequently about the people who follow them. Afraid of being called indecisive or theologically unsure, we are tempted, on the spur of the moment, to label movements and people totally right or absolutely wrong. A far more reasonable and, for that matter, reverent approach calls for careful examination of an entire philosophy—and especially of the whole person committed to it.

Frankly, an edition on the Charismatic or, in Dr. Jensen's term, "neo-Pentecostal" movement, experienced in virtually every Christian denomination today, may be regarded by some as a "hot potato." We are painfully aware of the strong and sometimes radical opinions expressed on both sides of this issue. In fact, you may find yourself instantly affirming or immediately rejecting some of the articles that follow. Obviously, the views expressed are totally those of the authors and in no way represent any official stance of the Chaplain Branch or of the Department of Army. The purpose of this edition is simply to present various views and experiences of this phenomenon in the hope that they will assist you in your individual ministry.

We cannot reasonably deal with any issue by completely ignoring it any more than we can by rapidly judging it. A "hot potato," after all, is only disruptive when it's rapidly tossed about. Properly handled, however, it can provide valuable nourishment to those who are willing to spend some time with it. Add a grain of salt, if you feel that's necessary. Feel free to consume peeling and all, if you like. But, as most

*Jay E. Adams, *The Homiletical Innovations of Andrew W. Blackwood*, Grand Rapids, MI: Baker Book House, 1976, p. 14.

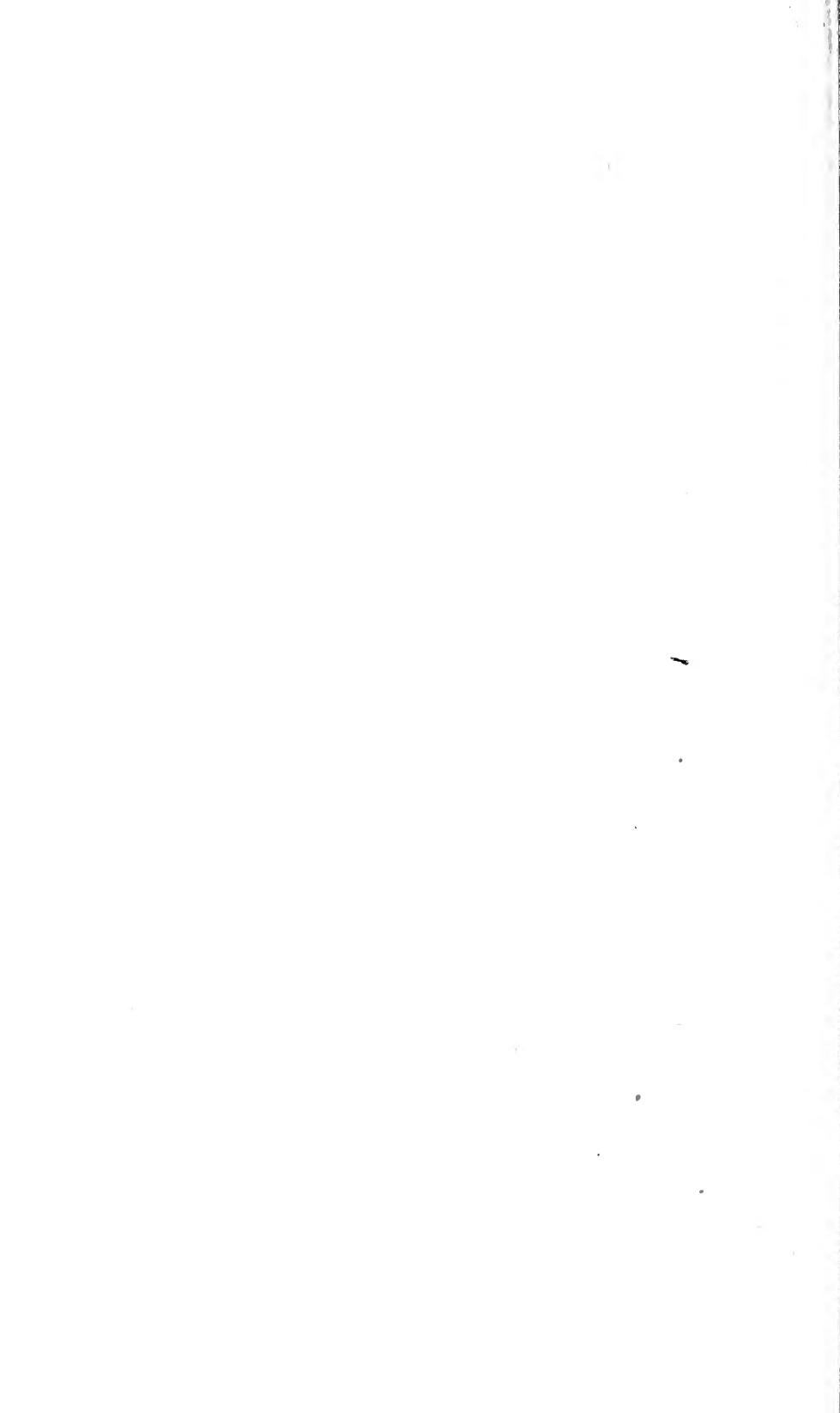
of our mothers did teach us, you can't judge unfamiliar cooking until at least you've tasted it.

ORRIS E. KELLY
Chaplain (Major General), USA
Chief of Chaplains

**HEADQUARTERS
DEPARTMENT OF THE ARMY
Washington, D.C., *Spring* 1977**

MILITARY CHAPLAINS' REVIEW

Articles	Page
Charismatic Renewal: A Theological Perspective Dr. Richard A. Jensen	1
Spiritual Renewal in the Army General Ralph E. Haines, Jr.	11
A Charismatic Chaplain: His Views and Experiences Chaplain (MAJ) Thomas L. Deal.	23
Psychological Observations on Speaking in Tongues Dr. John P. Kildahl	35
Encountering Jesus in the Sacraments The Rev. Michael Scanlan	47
Fight the Good Fight of Faith Brigadier General Jerry R. Curry	55
Healing and the Charismatic Renewal in the Contemporary Christian Church Dr. H. Richard Casdorph	63
My Spiritual Quest Chaplain (MAJ) Curry N. Vaughan, Jr.	75
Facing the Problems of the Charismatic Movement Chaplain (MAJ) David C. Hambrick, Jr.	83
Recognizing the Value of Charismatics for the Military Christian Community Chaplain (COL) E. H. Ammerman	91
Traditional and Neo-Pentecostals Within the Military Community Chaplain (LTC) Robert D. Crick	97
Index	105



IN THIS ISSUE

"... these experiences have received very little serious theological reflection. In some ways this is the most serious danger posed by the neo-Pentecostal movement to the established churches."

—Richard A. Jensen

* * * * *

"I am convinced that the current renewal in the Holy Spirit is a mainstream rather than a peripheral force in the religious life of this country and increasingly of the entire world . . ."

—Ralph E. Haines, Jr.

* * * * *

"I am therefore advancing the hypothesis that glossolalia is a learned experience . . ."

—John P. Kildahl

* * * * *

"God does heal us today and miraculous healings do occur and can be documented."

—H. Richard Casdorph

* * * * *

"I believe most traditional churches have lost their appeal to . . . young people. However, the power of the Holy Spirit, manifested through the gifts of Christ, does appeal to them."

—Curry N. Vaughn, Jr.

* * * * *

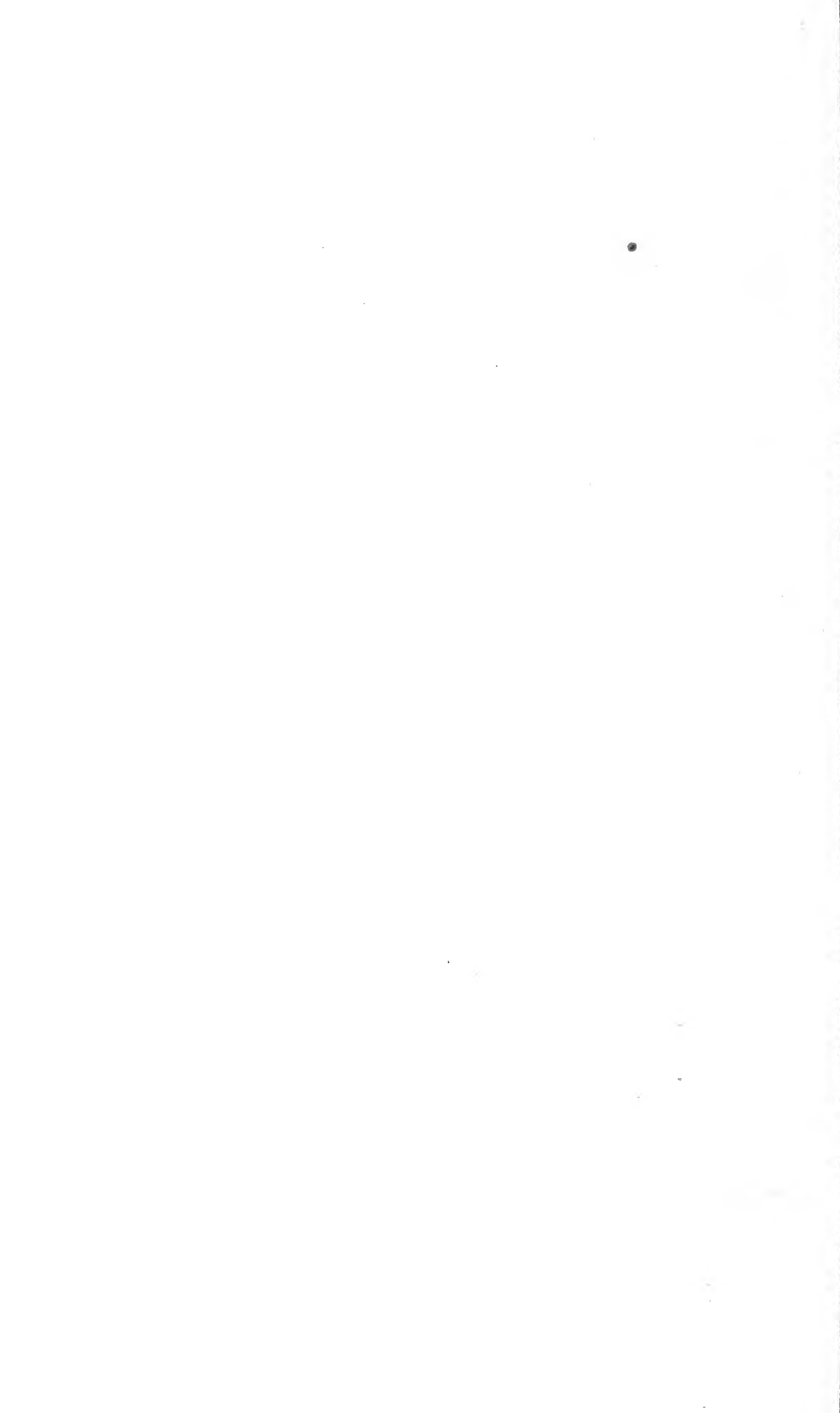
"One of the greatest dangers to an Army chapel today is the Charismatic Movement. It has all the potential of splitting our effort, reducing our effectiveness, and threatening our credibility."

—David C. Hambrick, Jr.

* * * * *

"... the theological differences between old and new pentecostals are real and fundamental."

—Robert D. Crick



CHARISMATIC RENEWAL: A THEOLOGICAL PERSPECTIVE

Dr. Richard A. Jensen

My basic vocation is that of seminary professor. Though I have been at that task for a relatively short span of time it is very interesting to note the marked change in student attitudes that has transpired. The basic tenor of the first students I encountered was one of theological skepticism and of social activism. Today's student is much less socially aware and much less skeptical.

Why is this so? Why do the attitudes of seminary students change so quickly? What forces have shaped them? Why are they what they are and who they are?

The full orb ed answer to that question obviously lies beyond my limited experience. Certain cultural factors can be noted, however. In the last dozen years our society has undergone one of the most profound changes it has ever experienced. I sometimes "date" the beginning of this change by referring to a song released by Bob Dylan in January, 1964. It is titled, appropriately, "The Times They Are A-Changin'." Some of the words to this song speak almost apocalyptically of a change to come across society:

The line it is drawn, the curse it is cast
The slow one now will later be fast
As the present now will later be past
The order is rapidly fadin'
And the first one now will later be last
For the times they are a-changin'.

Dylan, the prophetic song writer, was right—the times have changed since 1964. The contours of that change are manifold. I'm not thinking here of things like Vietnam and Watergate, though those events have a clear importance in the shaping of the American psyche. I'm thinking of a basic change which can be characterized in many ways. Cultural historians might refer to it as a shift from an Enlightenment oriented culture to a Romantic orientation. It has been a shift from a

Dr. Jensen is an Associate Professor of Systematic Theology at Wartburg Theological Seminary of The American Lutheran Church in Dubuque, Iowa. He is the author of *Touched By The Spirit* (Augsburg: 1975) a book which seeks to bring together personal experience and theological reflection on *charismata*.

primary interest in things scientific to things sacred; a shift from a search for objective truth to a search for subjective truth; a shift from an interest in the outer world to an interest in the inner world of the self; a shift from rationalistic domination to mystical fascination. Each of us has been impacted by his cultural change in differing ways. No one has been left untouched.

Today's seminary students are to a large degree the products of this cultural change. They can't escape it. The movies they watch, the music they listen to, the novels they read . . . each has its effect. They, along with so many in our culture, are people caught up in the search for inner meaning. It is not surprising that they have found a religious answer to their quest. Religious answers abound! Religious answers are everywhere. Religion fills the air. What may be a bit more surprising is that they have been grasped by the message of Jesus Christ in the midst of a whirlwind of religious possibilities.

This is a "spiritual" generation in a very broad sense. You sense that in the students. Theirs is an *experienced* faith. They may not come to the seminary with all of the theological answers. They do come filled with Christian experiences. For many, that experience has been "charismatic." Experientially and "charismatically" they mirror the population in general. Religion is definitely "in" again in American life and culture.

"CHARISMATIC" RENEWAL

Part of the larger religious trend in American society in the past several years has been a movement called by most "charismatic." I don't mean to suggest that the shift of American culture post-1964 produced the "charismatic" movement. By no means. We would be less than honest, however, if we did not acknowledge that this movement has grown up in a culture which has been friendly to religious experience.

Most of us are quite aware that this movement has sprung up in the "mainline" churches in recent years. The label is usually "charismatic." I think that is an unfortunate label. It is a label that has come to mean everything and nothing. Furthermore, it is a misappropriation of a word. The root of the word is, of course, the Greek *charis*. *Charis* means gift. It may refer to the gift of Jesus Christ (Rom. 6:23) or the variety of spiritual gifts poured out on individuals (I Cor. 12). In either case, charismatic is clearly a word which applies to all Christians. It should not be reserved for use for some Christians who possess certain gifts of the Spirit!

I prefer to refer to the movement as the "neo-Pentecostal" movement. The prefix "neo-" designates something new that is happening. The suffix (Pentecostal) is a reference to the Pentecostal churches

in which the experiences of tongues, prophecy, interpretation, etc., were first given prominence. Experiences known by Pentecostals for many years are now occurring in *new* settings. Hence the word "neo-Pentecostal."

The seminaries, as one would logically expect, are populated by an increasing number of neo-Pentecostal students. That is part of what is different about this generation of seminary students. They have had particular experiences within their Christian background. For the large part these experiences have received very little serious theological reflection. In some ways this is the most serious danger posed by the neo-Pentecostal movement to the established churches. Experience is running ahead of reflection. In fact, experience often determines reflection! A number of students have refused to do the assigned work in my theology class because of what the "Lord told them."

Walter Hollenweger, in his massive and thorough work entitled, *The Pentecostals* (Augsburg, 1972) notes that one of the characteristics of the neo-Pentecostal movement has been its uncritical acceptance of Pentecostal interpretations of the meaning of spiritual experiences, particularly the experience of speaking in tongues. He sees the Roman Catholics as an exception to this general phenomenon.

My observations are similar to Hollenweger's. Neo-Pentecostal Christians have too readily accepted classic Pentecostal interpretations of their experiences. There are two basic reasons which account for this fact. First, the literature which is thrust in the hands of people who experience tongues (to use that example) has usually been written by Pentecostals. The Pentecostals have a theological framework for understanding gifts like the gift of tongues. The literature is available. Neo-Pentecostals, looking for help in understanding what has happened to them, turn naturally to the available literature.

Second, until recently the "main-line" denominations had very little material available which might be given to a Christian in a Lutheran or Presbyterian context that would help that person understand neo-Pentecostal phenomena in the light of their own theological framework. The Pentecostal material has simply been the only interpretive material available in too many instances.

THE RELATIONSHIP OF THEOLOGY AND EXPERIENCE

In working with these students in a theological setting one of my tasks is to help them think through their experiences (neo-Pentecostal and others) in the light of the Lutheran theological heritage. I must say that I have found over the years that relating experience to theology and theology to experience is one of the most difficult of all theological enterprises. I had personally experienced most of the phenomenon

associated with the neo-Pentecostal movement (tongues, prophecy, interpretation, healing, etc.) in the early 60's. I have documented my own struggle in relating these experiences to my theological heritage in a book entitled, *Touched By The Spirit: One Man's Struggle to Understand His Experience of the Holy Spirit* (Augsburg, 1975).

This struggle is an ongoing theological agenda for me. The issue can be stated simply enough. What is the relationship between theology and experience? I am convinced that these matters must be continually related to each other in an open dialogue. Our theological positions can not be so steadfastly held that they leave no room for the Spirit to "blow where he wills," in creating ever-new religious experiences. Our experiences, however, cannot simply swamp our theological understandings. In most of our traditions (it is certainly the case with Luther) certain theological views were forged precisely to give shape and form to amorphous religious experience. The history of the Church is replete with evidence of "experience of God" run wild. The Church had to pronounce its verdict of heresy time and again in the face of movements where religious experience dominated theological reflection. As best as I can understand it, that is what happened in first century Corinth. Paul's letters to the Corinthians are his attempt to put theological norms around the spiritual experiences of the Corinthian Christians.

I accept neo-Pentecostal manifestations as valid Christian experiences of the Spirit of God. I accept them and understand them within a given theological framework. All Christians understand religious experiences within a given framework. Let us be very clear about that! I would like to share with you some of the principles of the theological framework that I use in seeking to come to terms with neo-Pentecostal phenomena. Most of these principles are discussed in a broader context in the book which I have written. I recognize that not all of my readers will accept my framework of interpretation. I hope that my thinking through of this subject will at least be a stimulus to your own thinking on the subject. As pastors of the church of God we owe it to our people to have thought through the relationship between theology and experience. Such thinking-through is an integral part of our task as shepherds of the flock.

A THEOLOGICAL FRAMEWORK FOR UNDERSTANDING THE GIFTS OF THE SPIRIT

1. *Salvation is By Grace Alone.*

I don't suppose anyone is surprised that a Lutheran begins with that assertion. All of us believe that. Few of us (and I'm including Lutherans!) live by it. Our egos simply don't like to be told that our eternal destiny before God is in God's hands and in his hands alone. Such

a message strikes a death blow to the self. Self, particularly the religious self, wants to do its part for God. That's the nice thing about "religion." Religion always accommodates the self. It always leaves room for the self. Religion gives the self a life to live, a way to walk, rules to keep *ad infinitum*. That is certainly true of contemporary American religiosity. It is centered on the self! Everyone wants us to find our self, to unlock our true inner self, to discover the true self buried beneath encrusted layers of false selves. Find yourself and you will live. That is the American gospel!

Jesus' gospel is quite different. "He who finds his life will lose it, and he who loses his life for my sake will find it." (Matthew 10:39) Paul puts the same thought in somewhat different words. "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Galatians 2:20).

We live because God lived for us. We are saved because of what God has done for us. Salvation is a gift. It is God's to give and ours to receive. We receive! To be a child of God is not to *find* one's self but to *receive* God's word that we are his children. Our life and our salvation is a gift from God.

Our talk about spiritual gifts, if we are to be true to the gospel, must be talk about gifts and gifts alone. You don't earn gifts. It's not that some people deserve them while others do not. They are not badges of self status in the kingdom. If they are gifts, they are gifts. The Spirit gives them to each of us as he wills. (See I Corinthians 12:11.) Why this gift and not that? Why me and not you? Irrelevant questions. Gifts are gifts. The "who" and "what" and "why" are the Spirit's business and not ours.

Grace alone. Let's keep our talk about gifts of the Spirit in that atmosphere. Never deserved. Never earned. Never striven for. Never a sign of our spiritual improvement. Gifts. We receive them. Why? Because God is gracious. The *why* always has to do with God. It never has to do with us!

2. *The Work of the Truine God is One Life-Giving Work*

The more I have looked into the work of the Spirit the more clearly I have recognized that when the Bible talks about the Spirit it is talking about God's life-giving power. The Hebrew word (*ruach*) that is translated as "spirit" is also translated as "wind" and "breath." The Genesis story of creation is filled with the pulse of God's wind/breath/spirit. The Spirit or wind of God moved over the face of the waters (Genesis 1:2). Man came alive when that wind became breath. God

breathed into man the breath of life (Genesis 2:7). God is a life-giving God.

It has become very important to me to identify God as the life-giver. Under that activity the work of the Triune God makes ultimate sense. God the Father is confessed as the Creator. God *creates life*. As human beings take the life that God has given and twist it out of shape it becomes necessary for God to become life for us in the incarnation of Jesus Christ. Jesus Christ is God's work of *restoring and recreating the life* he had given us. The Holy Spirit continues the work of Jesus. He is, as the Nicene Creed puts it, the *Lord and Giver of Life*. The Holy Spirit is God as life-giver in the present tense.

There are not three separate words of the Trinity. God is always about the business of life-giving. The work of the Holy Spirit is not a work different and totally distinct from the work of the Father and the Son. Father, Son, and Holy Spirit are different ways in which we talk about God's work with our life. God creates, recreates, restores, sustains and eternalizes our life.

This means for me that when I talk about the gifts of the Holy Spirit I am not talking about something fundamentally different from what I talk about when I talk of the work of the Father or the Son. A trichotomous trinity gets us into all kinds of theologically troubled waters. Yet it is this trichotomous trinity that I run into time and time again when I read explanations of the work of the Holy Spirit and particularly the work of the Spirit in relation to the gifts of the Spirit. The issue is clear enough. Are the gifts (that is the work) of the Holy Spirit something *in addition* to what God does for me in Jesus Christ or are those gifts *part of the whole cloth* of God's work of life-giving in and for my life? It should be clear that the latter statement expresses my conviction.

An understanding of the work of the Holy Spirit as *addition* is a dangerous theological premise. It is dangerous for a simple reason. It allows us to talk about people as being saved by the work of Jesus (the second person of the Trinity) without yet being in contact with the work of the Spirit (the third person of the Trinity). People can be saved, therefore, who have not experienced the presence of the Spirit. Saved people must then be admonished (whatever happened to "grace alone?") to "get" the Spirit. It is a simple enough step to suggest that you have the Spirit when you manifest gifts of the Spirit, *i.e.* when you become a neo-Pentecostal! How far that is from Paul's test of the presence of the Spirit in I Corinthians 12:3: ". . . no one can say 'Jesus is Lord' except by the Holy Spirit." The work of Jesus ought not and cannot be separated from the work of the Spirit!

3. *The True God Works Through Outward, Historical, Public, and Visible Events.*

The God of the Bible is the God who created the world and who approaches his people through that created order. When the Israelites bore witness to the presence of God in their midst they did not engage in navel gazing. They talked about a God who had taken them down into Egypt, brought them out of Egypt, and gave them the promised land. They talked about public, historical, and visible events when they confessed their faith in *Yahweh*.

The New Testament is the story of that God become flesh and dwelling among us. Incarnation. God in the flesh. God in public. That's where our faith is centered. Lutherans talk about the presence of this public God today by talking about visible, touchable things like the Bible and Baptism and the Lord's Supper. God comes to us today through words and water and bread and wine.

This kind of testimony to a God who comes to us in the tangible stuff of history is quite out of step with typically American religiosity. As we have indicated above, American religiosity invites people to search within themselves to find God. God is to be found in the invisible, secret, private corners of the human heart. It is very unfortunate that much of what is written about gifts of the Spirit has that same accent. The *attainment* of spiritual gifts (there goes "grace alone" again!) is described in terms of a search. Often it is a search within the self. We make contact with God's Spirit by going into religious training and plunging into the depths of our own psyche. The Spirit is found within. I've read that explanation of the "uncovering" of the spiritual within us in a good many books and monographs.

My understanding of the Biblical record leads me to encourage people to believe that God comes to them in the outward, historical, public, and visible ways that he has appointed. To be "spiritual" is to receive whatever God chooses to give each of us in his public meeting with us. Spiritual gifts are not the result of our search for God in the private and invisible corners of our own hearts. We don't search out God. He searches us out and graces us and gifts us in his own way and in his own time.

4. *The New Testament Describes God's Life-giving Work in a Variety of Metaphors.*

I am just beginning to appreciate the metaphorical character of New Testament language. The New Testament abounds with metaphors which seek to describe God's saving, life-giving activity. Justification. Sanctification. Redemption. Reconciliation. Adoption. All are pictures. All seek to describe God's work with us.

Justification is a metaphor taken from the forum of the law court. Someone stands guilty before the judge. Unexpectedly someone appears and makes his case good. Someone appears to justify him. That is one way of picturing what God in Christ does for us.

Sanctification is a metaphor taken from the Old Testament world of ritual. God *sets apart* people, fields, altars, tabernacles, etc., for his use. He sanctifies them. That's another way of picturing God's work for us in Christ. He sets us apart. He makes us holy. He cleanses us. He sanctifies us.

I have tried to describe justification and sanctification as different pictures or metaphors of a single reality. That isn't the way I learned it in seminary. What I learned was that justification is what God does to me *first*. It is primarily the work of Christ. Sanctification *follows* justification and has to do with Christian growth. The Holy Spirit is the sanctifier. As I have indicated this is what I was taught and this is the understanding of the relation between justification and sanctification that I have encountered time and time again. I have come to the very strong conviction that this *sequential* understanding of justification and sanctification lacks Biblical support. In the New Testament these words are heaped up as metaphors, not separated out to mark stages of Christian life.

But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. (I Cor. 6:11)

The sequential understanding of justification and sanctification (I would call it a misunderstanding) has led us into all kinds of gospel pitfalls. I only want to relate it to a common misunderstanding of spiritual gifts. (The reader might note that there is a parallelism between what I've said here and what I said about the unified work of the Trinity). The assertion is quite often made that gifts of the Spirit are a sign of sanctification. All Christians may be justified by the work of Christ. There is "more" to Christianity than justification, however. That is only the beginning. (There goes "grace alone" again!) A *real* Christian or a *true* Christian will manifest some of the signs of sanctification. Gifts of the Spirit are such signs. Gifts of the Spirit are the signs that a Christian is on the move in his/her Christian life. The one who was *merely* justified is becoming *increasingly* sanctified.

The results of this kind of thinking are devastating to the life of the Christian community. Some Christians are clearly "better" (*i.e.* more sanctified) than others. The tendency to pride on their part is almost inevitable. The guilt feelings of those who are merely justified are also inevitable.

If justification and sanctification are different pictures of a single reality then these kinds of distinctions cannot be made. Gifts of the Spirit are not signs of sanctification, *i.e.* signs of a higher kind of Christianity. Gifts of the Spirit are gifts of the one God whose will is to save us and to shape us into the image of his Son. His work with each of us will vary. Variety is the hallmark of the Spirit's activity. Some are gifted in one way, some in others. God has his own way with each of us. That leads us to our final point regarding the *corporate* character of Christian life.

5. *The Spirit of God Is a Corporate Spirit: He Creates the Church*

Any discussion of spiritual gifts must finally come to a discussion of the definitive chapters of the New Testament on this subject: I Corinthians 12-14. These chapters are loaded with sound advice. I would advise any pastor dealing with neo-Pentecostals to read these chapters again and again. They are a rich resource of pastoral guidelines!

From this rich resource I wish to lift out and amplify just one point. Paul understands the work of the Spirit *corporately*. The point that needs to be made here can be made with reference to the gift spoken of so often in neo-Pentecostal circles: tongues. No particular problems arise because a single Christian person announces possession of this gift. The problems arise when this person declares that everyone else should have the same gift.

There are two quite distinct approaches to the gift of tongues, referred to by some as the "baptism of the Spirit." Others may describe this experience as a release of the Spirit, a renewal of the Spirit, an infilling of the Spirit and so on. The underlying point remains the same. Every Christian (every sanctified Christian?) should experience *glossolalia*. I will call this the *individualistic* interpretation of the gift of tongues.

The *corporate* interpretation of tongues, that which I am absolutely convinced is Paul's view in these Corinthian chapters, is that tongues is one gift among many given by the Spirit to his body, the Church. It is *not* a gift for everyone. It is, rather, one of the gifts. It is important. So are the other gifts. Each gifted (charismatic) person has a place in the body of Christ.

Paul's argument in this direction seems to me to be undeniable. In I Cor. 12:4 he emphasizes the *varieties* of gifts given by the same Spirit. This point is underscored heavily in v. 7. "To each is given the manifestation of the Spirit for the common good." The common good, not individualistic experiences, is the Spirit's goal. The Spirit gifts different people differently. Whatever gifts are given are given by the

same Spirit. “All these are inspired by one and the same Spirit, who apportions to each one individually as he wills.” (v. 11)

The body has many members. Each one is different. Each one is indispensable. With our variety of spiritual gifts we are members of the body of Christ. A body does not function well when its members are trying to decide who has the most important gifts of the Spirit! A body functions well when love rules. Love enables people to accept each other. Love lets variety happen. Love counts others higher than it counts oneself. Love builds community. Love is what the gospel of Jesus Christ is all about. The crowning achievement of the Spirit is to so gift us with love that we learn to live together in Christ’s body, the Church. Live together. Accept each other. Share our gifts in service of one another. That’s the Spirit’s goal with us. He wishes to create a mosaic of many colors and many gifts where each one contributes to the beauty of the whole.

CONCLUSION

I have indicated some of the ways in which I seek to theologically reflect on neo-Pentecostal experience. I’m convinced that the Spirit of God is alive and moving in this spiritual movement. As pastors and theologians, part of our charge is the task of bringing Biblical and theological norms in focus as we relate to the personal experiences of our people. May God bless you as you carry out this charge in your unique place in God’s grace mosaic: the Church.

SPIRITUAL RENEWAL IN THE ARMY

General Ralph E. Haines, Jr.
U.S. Army, Retired

I am a deeply committed Christian with an immense love for the country I was privileged to serve for 41½ years. At no time did I find any inconsistency or incompatibility between my duty as a soldier and my faith as a Christian—even in the latter stages of my career when my faith increased in quantum degree. I am convinced that the military is a worthy profession, which needs the services of God-fearing men and women if it is to achieve optimum effectiveness. Those on the rolls of our Armed Forces, both active and reserve, are better soldiers, sailors, airmen, and Marines when they serve God well.

This country was founded on the solid rock of religious faith. Our earliest settlers came to America seeking freedom of religion, but they never intended this to mean freedom from religion. Our founding fathers clearly established this land as a nation under God.

George Washington, in his farewell address, had this comment to make: "Morality is a necessary spring of popular government. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

It is presumptuous of me to indicate my full agreement with these words of the "Father of Our Country." I am sure that he had reference to morality across the total spectrum of human behavior. I do not believe that we in the military should talk about ethics or integrity in the abstract, as we are prone to do. I am convinced that we must season professional ethics with a deep and abiding faith in God. Otherwise, behavioral standards are apt to collapse under stress as, in fact, they did in certain cases in Vietnam. I cannot help but feel that the recent cheating scandal at West Point bears some relationship to the decreased exposure of the cadets to chapel services and religious indoctrination.

General Haines graduated from the U.S. Military Academy in 1935 and was commissioned a second lieutenant in the U.S. Cavalry. He commanded in every rank from second lieutenant to general. His last three assignments, all in four star rank, were Vice Chief of Staff, Commander-in-Chief, U.S. Army, Pacific; and Commander of the Continental Army Command. Since his retirement in 1973, General Haines has participated in a broad range of community and religious activities. He was an original member of the Executive Board of the Episcopal Charismatic Fellowship and currently serves on the Board of Directors of Logos International Fellowship. He is Vice-President of the Alamo Area Council, Boy Scouts of America.

COMMANDER'S RESPONSIBILITY

I have long been a firm believer in the "whole man" concept, or the "whole person" concept as we should probably now term it in deference to the increasing number of women entering our Armed Forces. The military commander must accept the fact that his responsibilities for the men and women entrusted to his care include the moral and spiritual as well as the physical and mental areas. Napoleon's maxim that, in measuring military strength, "the moral is to the physical as three is to one," has always seemed relevant to me. The noted military historian, General S.L.A. Marshall, reminds us that, "National strength lies only in the hearts and spirit of men."

Army Regulations specifically charge commanders with responsibility for "the religious life, morals and morale of their commands, and for the activities of chaplains under their command." The religious program is clearly the commander's program—part of his array of moral armament. Incidentally, the linking of morals and morale represents unusual discernment. I do not believe that a commander improves morale by destroying morals—or by contributing in any way to their destruction.

Many readers of the *Military Chaplains' Review* have visited Fort Benning, Georgia, and have seen emblazoned all over the post the slogan of the infantryman, "Follow me." These words are, of course, a steal from the admonition of Jesus to his disciples, recorded many times over in the gospels. I hope that you agree that they are apt words for any leader or commander, regardless of branch or service. General George Patton used to tell his commanders: "You can't push a wet noodle." His observation was astute as well as colorful. You must pull a wet noodle from the front end. Commanders must lead by personal example if their leadership is to have any credibility. They should worship regularly where their people worship and be sensitive to their attendance. In addition they should actively support, even foster, a multi-faceted chapel program which goes well beyond Sunday worship services and ministers to the total spiritual needs of military personnel and their families.

In the discharge of their command responsibilities, commanders must establish close, personal working relationships with their assigned or supporting chaplains. Chaplains continue to be an under-utilized asset in the military, although their potential has received wider recognition in recent years. Too often, they labor in a vacuum with little command support or encouragement. Unless they enjoy the confidence of commanders as well as unit personnel, their effectiveness in serving God—and, in serving him, to serve their fellow human beings—will be significantly impaired. Of course, chaplains must earn that confidence by

interest in and identification with the activities of their "parishes," which are often primarily of an outdoor variety. I don't want to leave the impression that I see religion or the chaplains as nothing more than a tool of command—or simply a means of motivating, manipulating, or consoling the soldier. The things of God are clearly the things of God, and are not a means but an end in themselves. Nevertheless, when commanders and chaplains concert their efforts in providing strong moral and spiritually sensitive leadership to their units, they can expect, as an eventual by-product, a lowered incidence of absence without leave, alcoholism, drug-abuse, racial tensions, and crimes of all types.

PUBLIC PROFESSION OF FAITH

I believe that officers and non-commissioned officers at all levels must be willing to profess their faith in God publicly. Too many smuggle their faith around—if, indeed, they have any—as members of God's "secret service." In professing their faith publicly, military leaders are, in no sense, violating the time-honored separation of church and state in our land. While we are not a church-state nation, neither are we a secular nation and certainly not an atheistic nation. We are not neutral about God. Our country is firmly rooted in Judeo-Christian concepts and values. The motto which has guided the destinies of this land for over 200 years is still, "In God we trust." We need to make that our motto in fact as well as in name.

Officers and non-commissioned officers must also live their faith. Too often, people can't hear what we're saying for "listening" to what we are. In the final analysis the spiritual and moral tone of a unit will reflect that of its officers and NCO's in accordance with an old proverb, "Like master, like ox."

NEED FOR RENEWAL IN PROGRAMS

Young men and women entering military service today, in many cases, have no religious background or spiritual mooring. Unhappily this is even true of some entering commissioned ranks. Others have been "turned off" by the organized church. In their search for meaning and purpose in their lives, they have found neither the answers nor the dynamism they seek in churches to which they have been exposed. All of these young people are particularly vulnerable to the stresses and temptations of service life and to the pressures from their peers. Many of them are still senior adolescents and, thus, are capable of instant highs or instant lows. Some seek reliance on drugs to put their moods on a schedule or to compensate for their own inadequacies. The chaplain, and the commander, must find out where these people hurt and help them to grow out of it. Once they have been met at their need with

compassion and understanding (which I do not equate with permissiveness), they are apt to be more open to the reality of God.

As a Christian, I believe we need to introduce young soldiers to the living Jesus Christ very early in their careers. I suggest that all Training Centers should reserve one Saturday during the first four weeks of basic training as a "Duty Day with God," with attendance on a voluntary basis. I have spoken at such occasions at three Training Centers and have found the trainees open and enthusiastic. A follow-up "Religious Emphasis Day" during advanced individual training would undoubtedly be effective, again on a Saturday to avoid interference with scheduled training.

The religious programs on most of our military installations today leave something to be desired. In many cases, they are primarily Sunday-oriented. Rarely do they meet the test of being innovative, imaginative, or slanted toward the needs of the young soldier. I am not suggesting that religious programs be packaged in Madison Avenue fashion or be popularized by undue dilution with secular activities. And I am certainly not suggesting that the eternal truths upon which our faith rests be compromised or that the men and women in the military be fed spiritual pabulum. I join with the vast majority of committed Christians in deploring the inclusion in the *Book of Worship for United States Forces* the sacrilegious hymn, "It Was on a Friday Morning," in an apparently misguided effort to reflect contemporary religious music. I do believe, however, that our religious programs are too narrow in scope, somewhat rigid in practices, and less than inspiring to the young soldier. I am mindful of a slogan I saw displayed over one of the booths at a recent General Convention of the Episcopal Church. It read: "The last seven words of any church—'We never did it that way before'." In many cases, our chapel programs offer little in the way of spiritual nourishment to the people they are designed to serve, and ask little of them in the way of real commitment in return. Too often, chaplains are harried, frustrated individuals who recognize that their ministry lacks power and who feel very much alone. In some cases, they find it difficult to relate to young soldiers and are uncomfortable in a barracks or field environment.

I recognize that some will take offense at these comments, feeling that they are overdrawn or unnecessarily harsh. I do not make them to be critical of the Army Chaplaincy as a whole. I treasure my close associations with chaplains over my rather lengthy military career, and am mindful of the great contribution they have made to the Army and the country. I realize that many frustrations of Army chaplains today and shortcomings in chapel programs are due to matters beyond their control or reflect problems which beset the church as a whole, as it seeks

to combat the materialistic orientation of our society. A real moral rot plagues this country and the other nations of the Western World today. Manifestly, the Christian Church is not without fault in this area. It has tended to move away from the reality of Jesus Christ and his power to make men whole in a total sense.

The Messianic Age began with the entry of Jesus into this world. In fulfillment of scriptural prophecy, he came to save and to heal, and to release the living waters of the Holy Spirit on a parched and thirsty world. What Jesus did during his earthly ministry, he is continuing to do today and will do until the end of the age. If the Church is to remain faithful to the final charge of the risen Christ,¹ it must boldly proclaim the good news of salvation and minister to the brokenness of man, not as a vehicle for the social concern of the state but as an instrument of God's power. As Jesus told his disciples, that power is available only through the anointing of the Holy spirit.² Even a cursory study of the Acts of the Apostles reveals clearly that the Holy Spirit was the source of day-to-day inspiration and direction in the early Church. His presence was keenly felt at all gatherings of believers. The apostolic church was a Spirit-filled church, and therein lay its vitality and power. I am convinced that, if the Church today is to reclaim its heritage, it must open itself up to a new infusion of the Holy Spirit.

Bishop William Frey, the Episcopal Bishop of Colorado, said in a recent talk: "Pentecost is not just a thing that happened. It is a moveable feast. It happens wherever we are faithful and obedient." He added that a church renewed by the Holy Spirit "is a community of faithful, praising, obedient, loving, and concerned people of God."

We read in the last book of the Bible: "He that hath an ear, let him hear what the Spirit saith unto the churches."³ I am convinced that the Holy Spirit is speaking to the churches and to individuals in a more insistent manner than he has in centuries. I am influenced in my conviction by my own experience and by my observations as I have travelled across this country and overseas in the four years since my retirement.

MY PERSONAL RENEWAL

I had a Pentecostal experience, or was baptized in the Holy Spirit, as Jesus himself terms it,⁴ in July 1971 as the unwitting victim of a plot engineered by my loving wife and others. I was an unsuspecting and unlikely candidate for the experience. I had not only my dignity as a staid and rather pragmatic Episcopalian to uphold—but also my dignity

¹ Matt. 28:18-20; Mark 16: 15-18.

² Luke 24:29; Acts 1:8.

³ Rev. 2:8 and *supra*.

⁴ Acts 1:5.

as Commander of the Continental Army Command, with some semblances of "big shottishness." But Jesus Christ, whom Scripture tells us is the Baptizer,⁵ showed that he relishes such a challenge. As I look back on it all, I realize that my only saving grace was that I was so ignorant about the experience that I didn't even set up a defense mechanism against it. Being in neutral gear, I was vulnerable, and was propelled into the experience by the concentrated, but somewhat sneaky, prayers of my wife and a host of others. Prior to my baptism in the Holy Spirit, my wife could have used with full applicability, if little delicacy, the words St. Stephen addressed to the High Priest and the Sanhedrin just prior to his martyrdom: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." ⁶ I was, in truth, a spiritual stiffneck, and I found it difficult to wear the yoke of Jesus Christ, easy as we are told in Scripture it is to wear.⁷

The baptism in the Holy Spirit has had a profound effect on my life, even as it has on the lives of other Christians. A great spiritual renewal, led and inspired by the Holy Spirit, is sweeping across the world. I think of it as a renewal rather than a movement, since movement has the connotation of a division or a splitting off. The dictionary definition of renewal is "bringing back to an original condition of freshness and vigor." And that is what I believe spiritual renewal is doing to churches today. Somewhat surprisingly, the sacramental churches are in the vanguard of this renewal. Within most of the historic churches, charismatic fellowships or communions have been organized among the clergy and laity to give focus to this new dimension of worship and outreach, and to provide a clearing house for charismatic matters and concerns within their denominations. These various fellowships maintain liaison with one another and are currently planning a mammoth *1977 Conference on Charismatic Renewal in the Christian Churches* in July in Kansas City, with an anticipated attendance of 60,000.

REACTIONS TO RENEWAL

Attitudes toward this renewal in the Holy Spirit among the heads or the governing bodies of various churches vary widely. Almost two years ago, the Pope embraced renewal within the Roman Catholic Church and urged priests to become the leaders, rather than leave their role to those outside the church. Governing bodies of various Protestant churches have passed resolutions, at least nominally blessing charismatic renewal and encouraging their clergy and laity to seek gifts of the Holy Spirit, and to let such gifts be orderly manifestations within the

⁵ Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33.

⁶ Acts 7:51.

⁷ Matt. 11:30.

framework of their church traditions. Other churches are more ambivalent in their attitude toward this renewal, and appear to have adopted a "wait and see" attitude. A few evangelical churches strongly oppose it.

Speaking only as a layman, based on experiential evidence and study of the Scriptures, I believe the baptism in the Holy Spirit is synonymous with the anointing or filling with the Holy Spirit. I am convinced that this filling and outpouring of the Holy Spirit is separate from the implanting or indwelling of the Spirit which occurs when we are regenerated or born again. It has been my observation that these two events (and, generally speaking, I believe they are events or experiences rather than processes) are normally separated by a period of time, but may be telescoped when a person receives Jesus Christ in such an open and expectant manner that he is filled at once to overflowing with the Holy Spirit—when his "cup runneth over," if you please. This happened in the case of Cornelius and his household. It should give all of us in the military a measure of satisfaction that the first Gentile to be baptized in the Holy Spirit was a captain in the Roman Army.

I recognize that there are real dangers in generalizing about the baptism or outpouring of the Holy Spirit. We cannot program the Holy Spirit or put him in a box. God works in many wonderful and diverse ways, and deals with each of us in a manner of his own choosing, if we are open to him in our hearts. We must guard against making a principle of our own experience and allow God to be as original with others as he was with us. I have attended seminars where people have asserted with some vehemance that they are "one (or two) experience persons," and then bounced off each other like billiard balls. Such dogmatic assertions are not helpful and must grieve the Spirit. I think we can come together in unity by saying to the Lord: "If you want to reveal yourself to me in a new and deeper way, I am ready"—and then leave to him whether we are one, two, or ten-experience persons. There is scriptural evidence that the disciples were filled with the Holy Spirit on a recurrent basis.⁸

The baptism in the Holy Spirit does not, in and of itself, provide us with some form of instant spirituality. It is only an entrance to a fuller life in Jesus Christ. As George Otis, a California businessman, formerly general manager of Lear Jet and now President of High Adventure Ministries, says of the overflowing of the Holy Spirit: "It doesn't make me better than anyone else. It just makes me better than myself."

It was not until I was baptized in the Holy Spirit that I realized the extent of my inadequacies and really turned my life over to Jesus

⁸ Acts 4:31; 13:32.

Christ. St. Paul tells us, "No man can say that Jesus is the Lord, but by the Holy Ghost." ⁹ This obviously does not mean that we cannot piously intone these words. It does mean that, without the influence of the Holy Spirit, we cannot know their true meaning nor communicate it to others.

I am deeply involved in spiritual renewal, within the Episcopal Church and within the total body of Christ. My involvement in both instances has been with activities and ministries which are openly charismatic and with those which are not. Both make significant contributions to renewal. Since my retirement four years ago, I have spoken from the pulpits of a wide variety of churches as well as to businessmen's groups, professional societies, service clubs, colleges, women's organizations (including the Congressional Wives' Club), and at military installations at home and abroad. At the same time, I have been active in my local parish as a vestryman, lay reader, and Sunday School teacher. As a result, I have been able to observe spiritual renewal in broad perspective across the world and to experience it first-hand within my own church.

I am convinced that the current renewal in the Holy Spirit is a mainstream rather than a peripheral force in the religious life of this country and increasingly of the entire world, and is still on the upsurge. I believe with all my heart that it is of God, not man, and, therefore, cannot ultimately be dismissed or pigeon-holed by any Christian denomination.

The word "charismatic," deriving from *charismata* in the Greek, has reference to gifts of the Spirit. When applied to renewal, charismatic has exclusive overtones which are upsetting to many. I agree that we must guard against worshipping the gifts of the Spirit, instead of the Giver. At the same time, I feel these gifts are clearly Scriptural, for today, and important manifestations of God's grace and power. To edify or build up the body, they must be used without exhibitionism or ego involvement. The gifts and fruit of the Spirit ¹⁰ complement one another, and a proper balance must be established between them. Those who deprecatingly refer to charismatic renewal as a "tongues' movement" are inferring an imbalance or an over-emphasis on a single gift. Generally speaking, they are not fully aware of the scope of this great spiritual groundswell.

Spiritual renewal in the military, overall, probably lags somewhat behind that in the civilian sector. There is a degree of insulation in the military toward events on the outside. Charismatic groups exist on every military installation, some very active and others lacking in leadership and support. As far as I am aware, there is no specific identifica-

⁹ 1 Cor. 12:3.

¹⁰ 1 Cor. 12:8-10, Gal. 5:22-23.

tion of charismatic chaplains, other than those in the Pentecostal denominations, so there is no assurance that even every major installation will have one assigned. Most installation commanders are not well-informed about charismatic renewal. Post chaplains, in some cases, have genuine fears or concerns about it.

Despite these facts, I have been invited to speak at most major Army installations in this country since my retirement. Without exception, I have been well-received and have been afforded the opportunity to speak to a range of audiences. In return, I can only hope I have made some contribution toward increasing Christian commitment and spiritual awareness, and dispelling misconceptions about charismatic renewal. In some instances, I have sensed a measure of relief that I have not come as a religious crank, abusing the courtesies extended to me and seeking to undermine military or spiritual authority. The letters of appreciation I have received have been more than perfunctory.

THE CHAPLAIN AND SPIRITUAL RENEWAL

I should like now to bring my views into sharper focus and to detail the attitudes I feel Army chaplains should take toward spiritual renewal, and the role they should play in it. In so doing, I will almost certainly reiterate some of the points I have made previously. This, in a sense, will be a summarization of my thoughts with specific application to chaplains.

First, I consider it important that there be broad agreement within the chaplaincy on the necessity for spiritual renewal, perhaps even restoration, within the body of Christ—and, specifically, that portion within the military. The downward trend in membership in most Christian churches over the past five or six years should be deeply disturbing to us all. I agree that there are dangers inherent in an overemphasis on numbers. We in the U.S. Army should have learned that lesson well from our distressing involvement in the “body count syndrome” in Vietnam. Certainly, the level of commitment of individual church members is a far more important measure of spiritual health than mere numbers. But I would doubt that churches, on an across-the-board basis, can claim any significant improvement in this area as their numbers have dwindled. With the increased stability in our Volunteer Army, the opportunity presents itself for long-term spiritual renewal. Our military forces are growing in public esteem, and it could well be, as one prominent clergyman has observed, that they will be the instrument God has chosen to lead this nation back to God.

Second, I think it is important that our chaplaincy be imbued with the importance of unity within the body. While I believe that God honors our diversity, that diversity must never become a cloak for

disunity. In my view, narrow denominationalism is the most divisive force in the Church today—not charismatic renewal, as some allege. Disunity is actually a sign of the Spirit's absence. Military chaplains are blessed and enriched by their fellowship with Christians of a wide range of traditions and background. True ecumenism is not synonymous with a watered-down, common-denominator type of faith. Rather, it means a full acceptance of one another within the body and a working together in harmony and love. Charismatic renewal emphasizes the Jesus Christ whom we have in common rather than the doctrinal differences which separate us.

Third, I believe our chapel programs should have a stronger evangelistic flavor. The role of the Church, within the military as well as outside of it, is to advance the Kingdom of God on this earth, even as we acknowledge in the Lord's Prayer. A strong evangelistic program is compounded of both an inreach and an outreach—a shoring up of the body of believers and a reaching out to bring others into the body. This dual mission should be accepted not only by the chaplain but by the body of believers in his chapel or unit. Too often, we are apt to think that it is the job of the minister to minister and the congregation merely to congregate. Chaplains need to be undergirded with a group of elders or lay ministers ¹¹ with whom they can share some of their pastoral responsibilities.

Fourth, I am persuaded that our chapel programs should include a broader range of services and activities. Prayer and praise services, folk masses, healing services, coffee houses, prayer breakfasts, and Bible study groups come immediately to mind. There are a host of national and international ministries and fellowships which have chapters or participating groups on some military installations, such as Campus Crusade for Christ, the Navigators, the Officers' Christian Fellowship, Youth with a Mission, the Full Gospel Businessmen's Fellowship, Women Aglow, the Cursillo Movement, the Order of St. Luke, Marriage Encounter, and Lay Witness Mission. These varied ministries, and many others which I have not listed, often primarily lay in character, can contribute importantly to chapel programs and, in some cases, be incorporated within them. Where these ministries are permitted to operate on military installations, they must accept the coordinative authority of the installation chaplain or his appointed representative.

Fifth, I feel our chapel programs should include a stronger teaching ministry. There are far too many cases of arrested spiritual development among military personnel and their families. The charge of

¹¹ Various church traditions assign different names to these individuals.

the risen Christ to St. Peter, "Feed my sheep,"¹² has real relevancy for our chaplains today. In many cases, they are not providing much in the way of spiritual sustenance for their flocks. Adult Sunday School classes, in particular, should be made more stimulating and challenging, and supplemented by teaching in depth in selected areas during the week. The lay ministry, the Lordship of Jesus Christ, the Christian family, the larger Christian community, the baptism in the Holy Spirit, the gifts of the Spirit, and life in the Spirit are candidates for such teaching, which should be conducted in seminar-form. I feel that instruction on the role of the Holy Spirit within the Godhead has been neglected in our religious education programs. I have conducted workshops on the Holy Spirit in Scripture from Genesis to Revelation, and find that I am plowing new ground in most churches and chapels.

Sixth, I believe that our chapels should radiate a greater measure of love and joy—the first two fruits of the Spirit.¹³ I am convinced that many of our young people in service today are searching for love. They need to see God's love shining through the chaplain and those associated with him in the chapel program. Too often, people think of the Christian as a dour, sanctimonious, judgmental, holier-than-thou individual, with little empathy or compassion for his fellow human beings. We must change that picture and let the whole world know that the true Christian is the happiest of God's people. In churches or chapels which do not tolerate joy, death takes over.

CONCLUSIONS

I have sought to deal honestly with the subject of spiritual renewal in the military. I am convinced that, regardless of the precise form such renewal takes, it is authentic only to the extent that it is led and inspired by the Holy Spirit. We must seek to divest ourselves of any hang-ups we may have about the Holy Spirit. He is, in no sense, competitive with other members of the Trinity. The individual who is truly Spirit-filled is God-focused and Jesus-centered. He does not glorify Pentecostalism or charismatic renewal; he glorifies and upholds Jesus Christ.¹⁴ Billy Graham has consistently emphasized the role of the Holy Spirit in evangelism. He said recently, "I don't believe I lead anyone to Christ. It is the Holy Spirit."

We must all recognize that God doesn't call us to serve him and then expect us to do it in our own strength. If God's work is to be done his way, it must be done with his power. St. Peter told Cornelius and his household, "How God anointed Jesus of Nazareth with the Holy

¹² John 21:16-18.

¹³ Col. 5:22.

¹⁴ John 16:14.

Ghost and with power.”¹⁵ That, in fact, is why Jesus is known as the *Kristos* or “The Anointed One” in the transliteration from the Greek. Similarly, the word “Christians,” means anointed ones. We who call ourselves by that name should seek the same empowering of the Holy Spirit that our military predecessor received. This is not a time for resisting the Holy Spirit or of establishing arbitrary limits as to how far we will let him go in our lives. This is a time for yielding and surrender. As a committed soldier in the Army of Jesus Christ, I am grateful that I have been “endued with power from on high”¹⁶ and given the necessary weaponry to wage an extended campaign in his behalf.

I recognize that there are many who do not agree with the views I have expressed and probably some who feel that, as a layman with no formal theological training, I have been presumptuous even to offer them. I respect their right of dissent. I can only hope that the opinions of this old soldier and military “has-been” will provoke useful discussions in an area of fundamental importance.

I trust that, regardless of conflicting views, we can unite in a common interest that God be restored to his rightful place in the history of this great nation. We in the military can do more than we have to bring this about. As we seek to serve our God and our country, we should be mindful of the words of the psalmist: “Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance.”¹⁷

¹⁵ Acts 10:38.

¹⁶ Luke 24:49.

¹⁷ Ps. 33:13.

A CHARISMATIC CHAPLAIN: HIS VIEWS AND EXPERIENCES

Chaplain (MAJ) Thomas L. Deal

As I was sitting in a GP medium Army tent west of Pleiku, Vietnam, the Lutheran chaplain began telling me excitedly of a friend of his, another chaplain, who had been stationed in Germany with him.

"That chaplain received what he called the baptism in the Holy Spirit," he said. "His chapel congregation went into shock when they saw their mainline denominational chaplain suddenly become Pentecostal with speaking in tongues and all that sort of thing."

My expectations of his fate were confirmed when my friend told me that his endorsement was withdrawn. I could visualize his bizarre behavior. It fit neatly into my concepts of persons caught up in what I just knew was this emotional, undignified, religious error. As my fellow chaplain talked, I could never have realized that within a year I no longer would be on the outside making such critical generalizations about what the late Emil Brunner called the "orphan child of theology," the Holy Spirit, but be deeply and wonderfully wrapped up in it.

It was not that I didn't want all that God had for me. Deep within me, I know I did. Returning home from my second tour in Vietnam, I read Howard A. Hauke's article about the "Asbury Awakening," telling of a spiritual phenomenon that swept through Asbury College, a Methodist school. I hungered for an experience such as he described. It seemed my lot was to read of great revivals and awakenings but never to be present for the main event. It never dawned on me that God might possibly send such an awakening to a military chapel, and one where I was to serve.

ONE DIVINE MOMENT

Dr. Dennis F. Kinlaw, president of Asbury said, "Give me one divine moment when God acts, and I say that moment is far superior to all the human efforts of man throughout the centuries." This statement I

Chaplain Deal, a Baptist, is Staff Chaplain of the U.S. Army Intelligence and Security Command, Arlington Hall Station, Arlington, VA. He holds graduate degrees in Theology, in Education, and in Guidance and Counseling. He has recently been selected to attend the Command and General Staff College, Fort Leavenworth, KS. In addition to chaplain duties, he has been speaking at numerous charismatic meetings in the D.C. area.

came to understand and appreciate within a military situation far removed from the church college revival setting that had impressed its truth upon me. God is not limited.

My post-Vietnam assignment took me to Fort Wainwright, Alaska, near Fairbanks. My dream of a small cantonment chapel never materialized. I was to become assistant brigade chaplain with an office and chapel in the basement of the artillery building, with the chapel entrance in the back end of the three-story building. So much for dreams! My stated task as senior Protestant chaplain of a two-man team was to build up the Protestant side of the chapel program. With an attendance of only twenty people and with two chaplains to minister to them, it left something to be desired.

Charles Simpson, a Southern Baptist minister, said in a sermon, "Any good Baptist pastor can fill a church with empty people—it's filling the people that is the problem." With the time-proven techniques of house calling and a children's choir, attendance began to increase in the basement chapel. Within a few months, eighty persons were attending services regularly. In this setting, God allowed me to know the experience Jesus promised to his early disciples: "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5).

My study of Scripture had long made it clear that the Holy Spirit was the key to a full spiritual cup in my life to increase my ministry and make it more significant. However, from my background I had certain misconceptions that hindered the turning of that key. My strong bias against emotionalism and the so-called "gifts," as described in the first letter of Paul to the Corinthians, was the major stumbling block. This meant that if God was pleased to send his Holy Spirit in some special kind of way to me, that presence would of necessity have to be limited. The result was that God chose to hold back his Holy Spirit's Pentecost for me, and I had to find ways of justifying my empty cup with theological magic to make it appear that I had what I didn't really have. My lack of the New Testament experience, I suspect, was really due to my not being open to his will.

After attending a number of small prayer and praise meetings with groups of Fairbanks' civilians, I reached a point of openness and surrender to God one night in the back section of the First United Methodist Church of Fairbanks. That group of deeply spiritual yet quietly dignified adults broke down some of my Pentecostal generalizations and dispelled some of my basic prejudice toward Pentecostal types. There, among school teachers, shop owners, and housewives, I witnessed the power of God very much alive and quite recognizable. After I had carefully observed this group for a number of evenings, my moment arrived. With prayers lifted, and myself surrendered to what-

ever God designed, I was able to let the Holy Spirit continue his work—work which had been well begun, but which at some point in my spiritual life had become stifled.

Three days after the group and I had prayed for the Lord Jesus Christ to send his Holy Spirit in power, I understood a portion of the joy and ecstasy that can come in union and communion with God. While driving past the Fort Wainwright Army Hospital, God allowed my vehicle suddenly to become holy ground. A presence and reality of God flooded my soul as I had never experienced before, and my response was to pray and sing with a joy and exuberance that was not typical of my past religious life. God had allowed me to enter a new dimension of himself that was to affect each chapel I was to serve thereafter. I was now experiencing a depth of relationship with the Almighty that had always before needed to be satisfied with faith and knowledge alone.

WHEN GOD ACTS

Let me take you to each of three chapel settings and tell how, as a new charismatic chaplain, I was able to experience the move of God and witness his work. Much of the unglamorous daily grind and responsibilities were still present, yet for our immediate purpose I am assuming that you will accept their absence.

At the brigade chapel, later to be known among a number of involved soldiers as the “underground chapel,” God had some blessings and lessons in store for the congregation and mainly, I suspect, for me. The congregation of eighty members was witness to what was to transpire. My coworker, Chaplain Fred, and I were appointed by God to share this unusual happening. Shortly after my baptism in the Holy Spirit, I began to sense within my inner being that I was to do something which I had initially categorically rejected. I sensed that I should let Fred preach at all main Protestant services, and that I should only assist him. With my love of preaching and my dislike of listening to Fred read his manuscripts, I staunchly resisted this idea for several weeks.

Finally, after surrender to the concept and agreement by Fred, we proceeded. I began by leading the opening portion of the worship service, and then the main part of the service was Fred’s. The only thing I sensed during that first Sunday service after this change was that I was fidgety as I attempted to be in prayer for Fred. The second Sunday, Fred laid aside his manuscript and shared some extemporaneous thoughts. The off-the-cuff remarks were interesting and inspiring.

The third Sunday as I prayed, Fred suddenly seemed transformed into the image of a Wesley or Whitefield. He seemed to explode with dynamic thoughts and actions. At the close of the message, he invited people to come to the altar to make decisions before God. This

was his first time to do this within a military setting. To my utter shock, people began getting up and moving to the altar. Some knelt and prayed quietly, others wept without shame. Nearly half the congregation moved forward.

A divine moment such as Asbury's, which Dr. Kinlaw had described, descended upon a basement military chapel, and for once I was there, praise God! Little did I realize the impact that response would have in spiritual outpouring. That move of God continued for a number of weeks, as the chapel congregation quickly doubled in size. There I began to see healings of marriages, minds, and emotions, as God brought his salvation to the lives of many. There I began to learn obedience to God in new ways. "Obedience is better than sacrifice" (1 Sam. 15:22). It really is!

Over a number of months I had the opportunity to observe the long-range effects of that on-going awakening. It served to reduce the psychiatric case load of local doctors; it sent flaming witness into barracks; it established a close community of faith; it taught me that the faith walk requires absolute obedience if God is to be freed to act in power.

IN THE CHAPEL PROGRAM

From Fort Wainwright's brigade chapel came a reassignment to the post chapel at Fort Greely, Alaska. Less than a year of walking in the Spirit left me with a multitude of lessons to be learned in how to minister in that beautiful yet extremely isolated location. I came to Fort Greely believing I could now put the mold of the previous months' glory down on this new environment. God was teaching me again another vital lesson: "Don't institutionalize me or my sovereign work." The Apostle John quotes our Lord as saying, "The wind bloweth where it listeth . . ." (John 3:8) and so the Holy Spirit also. Gradually learning this lesson, I was able to say, "Lord, which way do you wish to take this new chapel program here?" After taking that important step of program surrender, I was able to see another chapel ministry begin to take shape with a distinctly different approach from that of the previous ministry. The beautiful Fort Greely chapel began to fill, and many lives began to change.

Many cold, windy, Alaskan Friday evenings were spent with people packed into our new home's basement meeting room for times of joyful singing, praise, and personal sharing. From within this group developed teachers and leaders for both the Catholic and Protestant congregations and also the post community. When I arrived at Fort Greely, my predecessor said the former adult choir had been a source of chaplain headaches. The prima donnas were a strife-riddled group with

questionable value to the chapel program. But suddenly key members of that choir began experiencing a personal Pentecost and proceeded to share their blessing with fellow choir members.

The results were astonishing. A stiff, elite, and talented group of singers seemed to change as a man changes with a successful heart transplant. The music came alive, and the ministry of the choir became vital and valuable to the deep worship experience that congregation shared. I asked our Roman Catholic chaplain if he objected to some of his parishioners attending our Friday evening prayer and praise groups. "No," he replied, "they are the most enthusiastic and faithful workers in our Catholic program."

My outreach throughout the ministry at Fort Wainwright and a major part of the ministry at Fort Greely was basically one to the enlisted soldiers and their wives. My prior enlisted service background, lack of personal confidence, and apprehension of the higher-ranking part of the Army system served to restrict my scope of outreach. I recognized that the senior leaders needed a pastor, but that was going to have to be handled by those in the senior chaplain category—certainly not by me. But God has his way of correcting such limitations and allowing for a broader outreach.

That change began with the visit of General Ralph Haines, then Continental Army Commander.* Having the opportunity to meet with a four-star general and hear him share a vibrant, personal faith began to show me that if leaders could know Christ and be filled with God's Holy Spirit, the effects might be far-reaching. A meeting for officers and wives was begun at Fort Greely with immediate and amazing results. These officers, leaders in their own right, began sharing the inner working of God in especially powerful ways. This particular move served to prepare several field-grade types who would soon be receiving their reduction-in-force (RIF) notices. As this group began to experience the work of the Holy Spirit, the rank structure which had been so evident even within the chapel setting began to dissolve, and groups on all levels were enabled to share freely with one another.

During the tour at Fort Greely, a joint Catholic-Protestant retreat was held at a Girl Scout camp with seventy-five participants. A series of miracles occurred touching many of the retreat members. Larry for instance, sat at the campfire the first evening and noticed what seemed to be a halo above the praying, singing group. His supply of alcohol was never used. Neither did his fishing time materialize. Instead he moved into a walk with Jesus.

* Note the previous article in this issue, "Spiritual Renewal in the Army," written by General Haines.

Another camper, a post custodian, gathered a few men to join around a tree stump where he prayed, committing his life to faith in Christ. There he also received the empowering of the Holy Spirit. Jim has since gone to a Christian training school and now serves God in an active, full-time ministry. Chuck suffered an injury from a fall along the boat dock. A praying, loving group surrounded him and saw the healing power of God minister to his body. There we got a taste of what a close Christian community walking in the Spirit can be like. Needless to say, we liked it!

My current chapel assignment is at Arlington Hall Station, headquarters of the U.S. Army Intelligence and Security Command. Virtually the entire post population vacates the premises when duty hours are over. I wondered as I arrived how a viable chapel program could be realized under these circumstances.

To God this problem was no problem. He simply touched various families and individuals and provided the circumstances for many to attend the Arlington Hall Post Chapel. Of course he has had a work to do within me to enable me to minister to the much higher percentage of officers at a major command headquarters.

SOME SPECIAL RESULTS

A number of special things has occurred here at Arlington Hall. One weekday a friend and I were in prayer together. Following the prayer, I said to Paul, "You know, I think God wants us to begin a prayer and praise meeting at Fort Belvoir." Why I should presume that God would want me to initiate a prayer and praise meeting at a post where seven chaplains already were assigned and I had no technical responsibility was beyond me. Perhaps the suggestion really was from beyond me and therefore it was reason for me to listen. The following day a voice on the phone said, "Tom, I would like for you to consider coming to Belvoir and beginning a charismatic work." The Fort Belvoir Post Chaplain's invitation was readily accepted, and now a group meets there regularly on Friday evenings for prayer and praise.

The Arlington Hall Chapel congregation was increasing and it was becoming obvious to me and to others that I could not handle all the programming, counseling, and organizational matters involved. After a number of early morning prayer meetings by groups of men, we believed God was directing the chapel to set apart certain men as elders and deacons.

One sergeant, who is serving as deacon, is truly the evidence of one of God's miracles. Less than two years earlier, Bert learned at work one day that his apartment furniture was on the street, his wife was missing, and his children were being kept by a neighbor. Colonel Dmitri

Tadich, garrison commander, dispatched an Army truck to get the soldier's household affects off the street where they were being pilfered. He set in motion ways to consolidate help. Bert's wife was located the following day in a deep depressive state with cuts on both wrists. After release by the Army psychiatrist, Bert and Mattie began receiving ministry and support from members of the Christian community at the chapel and from members of the Army community. After their relocation in a H.E.W. sponsored apartment, the family made critical faith steps and began to follow Christ as fervent disciples. Bert now serves as an assistant instructor of a Christian counseling course taught at the chapel, and he and his wife function as leaders in important neighborhood activities.

One of my two chaplain's assistants is a young black soldier who reenlisted so he might transfer from Fort Belvoir to Arlington Hall Station. He received laying-on-of-hands as a chapel elder. He is the chapel's main liaison to the young single military adult.

Leaders like Walt, Bert, and the other elders and deacons make it possible to offer a ministry well beyond the walls of the chapel community itself. An active chapel participant, Brigadier General James Freeze, Deputy Commanding General of the U.S. Army Intelligence and Security Command, is serving as chairman of the 1977 annual Military Prayer Breakfast that hosts 3,500 persons in the National Capitol area. Brigadier General Jerry Curry, Deputy Commanding General of the Military District of Washington, serves as instructor of a large adult Sunday school class.*

God has sent along to the chapel for ministry such guests as the Washington Bullets' basketball star, Elvin Hayes; Cookie Rodriguez, personality in the book, *Cross and the Switchblade*; Tom Skinner, former Harlem gang leader, turned evangelist; and other exciting Christian leaders.

God has allowed the military chapel setting to be an exciting, challenging place for ministry where Christ calls us to be the headlight to the post community rather than the taillight. Commanders can see it happening and know full well that a chaplain is needed as a member of any military post or unit team.

PROBLEMS AND BLESSINGS

In the next part of this article, I will try to share some problems faced and blessings discovered with the walk in the Spirit. Some have already been alluded to, but they may need fuller development.

My basic knowledge of the Pentecostal experience prior to my

*General Curry is also a contributing author to this issue. Note his article, "Fight the Good Fight of Faith," pp. 55-62.

Holy Spirit baptism was limited and quite negative. A mistrust of my own emotions and feelings, along with a sense of security in the status quo caused me to have a distorted view of the Pentecostal experience. I imagined my own involvement might immediately bring denominational and military sanctions against me. My fears were unfounded, yet I had to deal with the fear problem. I reached a point where I felt I needed to trust God despite my fears. I theoretically believed that God would not give me anything harmful, yet I feared what he might send. How would it affect my career, my position, my family, my future? Reaching the point of self-abandonment, I prayed, yielding myself to him and asking for his Holy Spirit just as he instructed his disciples (Luke 11:9ff): "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Having asked in the back room of that Methodist Church in Fairbanks, I had some lessons to learn. I waited for an emotional feeling or ecstatic utterance. Nothing! I thought it didn't take somehow. What I now believe is that God was showing me that the Spirit baptism is not an emotional experience but a faith step. The emotion may come, but that is secondary to the experience. Three days following that prayer surrender and request, I was finally able to respond to God in faith, and then and only then did I know the emotional joy and ecstasy that sometimes goes along with the Pentecostal reality.

Concerning the gift of tongues, I formerly used many standard arguments opposing the present-day practice. The fact was, I ignorantly assumed that the modern version of tongues was an experience one reached after working oneself into a fervent pitch of emotionalism. Should tongues then come, I assumed it served only some fleshly condition, or even worse, a Satanic purpose. I discovered, through a study of Scripture, that God was able to send tongues to me also. Driving my car along a road on Fort Wainwright, I began to speak in an unknown tongue for the first time. There was both a feeling of joy and of foolishness attached to it. I could hear what I was saying, though I could not understand it. That experience I dismissed as self-contrived and therefore invalid.

On a Monday morning, several days after that strange automobile ride, I arrived at the office in a slightly depressed mood. I really did not wish to pray or read the Scriptures as I normally do upon arriving early to work. I decided to pray using those strange-sounding words. Kneeling on a priedieu, I prayed for approximately five minutes. It is hard to explain, yet I could sense the cloud of depression leaving and the presence of Jesus growing stronger. I arose from prayer determined that whatever it was, it beat depression by a country mile, and I would dig deeper into the subject. Scripture says, "For he that speaketh

in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him . . . He that speaketh in an unknown tongue edifieth himself . . . I thank my God, I speak with tongues more than ye all . . . forbid not to speak with tongues" (1 Cor. 14).

Such is some of the Scriptural evidence for what is sometimes referred to as "devotional tongues"—a language of the Spirit that is to be used in a devotional and worshipful sense by the participant in the quiet of his prayer closet.

My first occasion to hear the "gift of tongues" (not to be confused with the devotional tongues) in an assembly was a strange-sounding message delivered by an educational-television teacher. Her Episcopalian background did not seem to fit the interpretation that followed the message in tongues. That interpretation was that the return of Jesus Christ back to earth was much sooner than anyone had imagined. We were exhorted to be using our days for preparation. We were instructed to use the time and opportunities wisely. Following the meeting, I talked to the one who had spoken the message. She said she had been surprised at the interpretation, for she claimed no Biblical knowledge of End Day events, nor even any interest in eschatological predictions. The interpretation only served to confirm what I understood and had believed from Scripture for a number of years.

What I discovered was that tongues can be an individual experience used in the private, devotional sense. The gift of tongues also can be used in a corporate sense, and then only with the gift of interpretation following so all present may understand. From my personal experience and from observation of others using the gift of tongues, it is apparent that the speaker in tongues is and ought at all times to be in complete control. If this were not possible, how else could Paul advise the Corinthian Christians, "If there be no interpreter, let him keep silence in the church; and let him speak to himself and to God" (1 Cor. 14:28)?

Within the more general Protestant Sunday morning worship service, the gift of tongues has been exercised in only a few instances during my ministry within three military chapels. The general Protestant service is not the normal setting for the exercise of the Spirit's gifts. I believe a real wisdom and love must be exercised in this matter. On evenings at these same locations, a freer atmosphere seems to prevail, and the operations of the gifts seems more likely and appropriate.

One of the immediate blessings that began after my baptism in the Holy Spirit was that of worship. Courses I took in seminary and books I read on the subject could not teach me what I began to experi-

ence by the Holy Spirit's power and guidance. A deeper relationship with God has always been the desire of my heart. This now became a reality. I discovered that worship, like other aspects of the Christian walk, requires discipline. The lifting of praises to God is offered on the basis of the decision of the will.

One of the most joyful of all the worship times has been that of corporate worship, where songs of praise are lifted up, and groups of people are agreed that worship to God is vital. Such experiences have sometimes been quiet and reverent, while other times they have been exuberant and joyful. In each case where the worship has been especially exciting, there has also been a unity and touch from Heaven sweeping over the congregation.

I have observed this in groups where several thousand persons lifted praise to God together. What should have been total chaos was instead a blend of voices that sounded to me like a heavenly choir lifting praise to God in a kind of harmony. I suppose to some, who are accustomed to singing only what they read off a song sheet, it sounded peculiar, yet to the eyes, ears, and hearts of the participants, it was a spiritually uplifting communion with the Master.

I have seen attempts to simulate this form of praise and it has fallen flat because it was contrived. How quickly it seems we try to enshrine a blessing and expect all subsequent blessings to come down a similar track. My study of Scripture tells me that "it is a good thing to give thanks unto the Lord" (Psalms 92:1). Certainly there is both personal and corporate blessing, yet obedience to the Word of God is really the basis for this response. It is not what happens to turn the worshipper on. It is rather the creature being told by the Creator, "Bless his name," and so we should.

DRAMATIC CHANGES

Since coming into the Spirit walk, God has allowed me to see more dramatic conversions and changes than ever before. I had the opportunity to see many persons move into the faith walk before my Pentecost, but never so totally and enthusiastically as now. During the awakening period at the Fort Wainwright brigade chapel, David, a brigade medic, asked for a moment to speak one morning during the regular worship service. To our amazement he said, "I know you people have found something and I want it too! I want to give my life to Jesus Christ." Having said this, he knelt by the altar. Another man moved alongside Dave and shared briefly how he might make such a faith step. He made this step and immediately became a flaming herald of the new life which he had discovered through Jesus Christ.

Mike, an infantry type, was having serious problems. After an

unsuccessful attempt at counseling him, I was given a special opportunity to reach him. I invited him to a group meeting of nearly fifty young adults in Fairbanks near the university. He sat in the back corner of a living room watching a type of meeting he had never seen before. There he saw hand-clapping, arm-raising, and people singing about a Jesus they seemed to know and enjoy. This service seemed so different that he was frightened. It was led by a soldier from post. Suddenly a young lady stood in the crowded room. "I need help," she said, as she went on to describe some of her inner aches. As soon as she finished speaking, the group began praying for her. Some of those closest to her placed hands on her head and shoulders. Mike watched intently as her hands raised quickly in great thankfulness. It seemed to Mike as if a light bulb had been turned on inside her.

No sooner had the impact of this experience settled, than Mike stood up and literally shouted, "I need help too! I use heroin, and I got a girl pregnant. I'm waiting for my trial because I was busted by the cops. The Army's down on me . . ."

Mike continued his rapid succession of tragic confession that seemed to go on and on. Finally someone got him to quiet down so he could be ministered to. The group prayers began, but nothing seemed to happen to help Mike. Dave, the medic, leaned over and whispered to him, "Brother, nothing's going to happen here unless you want it to. Open up and invite Jesus in!" That bit of admonition worked, and Mike began to experience the joy and excitement of Jesus Christ and the Holy Spirit. As he later described it, "It was like a wave washing over me, and I knew I was clean. Jesus had forgiven me and I didn't need drugs any more."

I witnessed the fact that he did stay clean from drugs. He did more than stay clean, however. He shook his barracks with strong words about Jesus. Walking into bay areas, he would begin singing and playing his guitar and by this means share his new-found faith with ready listeners.

Perhaps one of the greatest aspects of my new life in the Spirit has been the way I personally have continued to receive ministry. My past experience as a civilian pastor and then chaplain often had left long periods when I seemed to be only giving and seldom receiving spiritually. My daily devotions, my wife's encouragement, a good book, and an occasional meeting was about the limit of my spiritual help. While I would be up spiritually sometimes, there were those other times—times when my smiles and greetings were quite artificial. All this began to alter as I lived and worked within these growing Christian communities.

I recall being down emotionally one afternoon at work. I decided

to phone my Spirit-filled friend, Jane, a sister deep into spiritual truths. She began by thanking me for sharing my emptiness with her and then began praying while I sat holding the phone to my ear. Then there was Joe, who stopped in my office simply to let me know that I was the special prayer concern for that day. On another occasion, a small group asked me to meet with them because they felt I needed ministering to. They were right; I did, and I was able to benefit from their love and ministry. I suspect God had more planned than simply meeting a personal need. I think God was helping me drop my ministerial mask and learn to be a receiver as well as a giver.

Coming into the walk in the Holy Spirit has allowed me to move from a static, locked-in, denominational state to a more open-ended Christian adventure. I have run into some intolerance among my fellow chaplains, but that has been more the exception than the rule. I certainly do not expect everyone else to experience God as I, nor will I know him as others have. I do believe, however, that God has raised up this strong emphasis on the Holy Spirit for our day, and I am praising God that I am able to share him in this fresh and exciting way.

Henry Van Dusen, theologian and retired Princeton seminary president, is right when he says, "The Pentecostal movement is nothing less than a revolution comparable in importance to the establishment of the original apostolic church and the Protestant Reformation."

BIBLIOGRAPHY

- Basham, Don W. *Ministering the Baptism in the Holy Spirit*. Monroeville, PA: Whitaker Books, 1971.
- Bennett, Dennis J. *Nine O'Clock in the Morning*. Plainfield, NJ: Logos International, 1970.
- Christenson, Larry. *Speaking in Tongues*. Minneapolis: Dimension Books, 1968.
- Frost, Robert C. *Aglow with the Spirit*. Northridge, CA: Voice Christian Publications, Inc., 1965.
- Hauke, Howard A. "Asbury Awakening," *Decision Magazine*, Minneapolis: Billy Graham Assoc., May 1970.
- Ranaghan, Kevin and Dorothy. *Catholic Pentecostals*. New York: Paulist Press Deus Books, 1969.
- Schep, John A. *Baptism in the Spirit According to Scripture*. Plainfield, NJ: Logos International, 1972.
- Seamands, David A. *Tongues Psychic and Authentic*. Wilmore, KY: Graphic, 1972.
- Sherrill, John L. *They Speak with Other Tongues*. Old Tappan, NJ: Fleming H. Revell Co., 1964.

PSYCHOLOGICAL OBSERVATIONS ON SPEAKING IN TONGUES

John P. Kildahl, Ph.D.

Mrs. Rogers was standing at her sink washing the breakfast dishes. She spoke out loud and said: "Iana, kanna, saree saree kanai, karai akanna kanai karai yahai, oh saramai, saramoiyai iana kanna."

Mrs. Rogers was speaking in tongues—technically called *glossolalia*. She did not know what the words meant, but she felt a quiet contentment as she talked and sung the strange syllables. Some days she spoke only a word or two in this way before she changed to English, but that morning she uttered the rhythmic sounds for about ten minutes.

Speaking in tongues still seemed strange to Mrs. Rogers, though she had been doing it for more than a year. She felt as if she had been given the ability to speak in a new language, without having to trouble too much about what the words actually meant. It was a pleasant, effortless thing to do and often filled her with a sense of well-being.

If you had listened to Mrs. Rogers for a few minutes, and if she had told you that she had been raised in a foreign country, you probably would have believed her. Speaking in tongues does not sound like gibberish. It has the rhythm and qualities of a language. Yet Mrs. Rogers did not make a deliberate or conscious effort to control the movements of her tongue. She told me that they did not involve thought at all. But she was not in a trance. Her senses continued to operate during the experience, because she did get the frying pan clean, and she did at the same time look out her kitchen window and watch the birds splashing in the birdbath in her back yard. However, while she was clearly in touch with her environment, there was some lessening of conscious control.

Professor and Chairman of the Department of Pastoral Psychology at New York Theological Seminary, Dr. Kildahl also conducts a private practice in psychoanalysis and psychotherapy. He received his B.A. from St. Olaf College and his B.D. from Luther Theological Seminary; in 1957 he received his Ph.D. in Clinical Psychology from New York University. He conducted postdoctoral studies in psychoanalysis from the Postgraduate Center for Mental Health. He now serves as a consultant and lecturer in a number of medical and mental health institutions.

Professor Kildahl is the author of numerous articles and reports in psychological journals, and he has conducted a ten-year research project on tongue-speaking, financed by the National Institute of Mental Health and the American Lutheran Church. In 1972 Harper and Row published his book on these findings, entitled *The Psychology of Speaking in Tongues*.

Mrs. Rogers is an active member of an Episcopal church. Of a congregation of approximately two hundred persons, about thirty speak in tongues. Each one utters a different pattern of sounds, which gives the impression of being familiar only to the speaker.

A person who speaks in tongues can speak this way fluently whenever he or she chooses to do so. It does not matter whether one is alone or in a group of fellow tongue-speakers. One can speak in tongues while driving a car or swimming. One can do it silently in the midst of a party, or aloud before a large audience. The experience often brings a feeling of peace and joy and inner harmony. Glossolalists view it as an answer to prayer, an assurance of divine love and acceptance.

HOW DOES ONE BEGIN TO SPEAK IN TONGUES?

There are five steps in the process of one's coming to speak in tongues. *First*, the person who is about to speak in tongues has a great sense of personal distress, often called an existential crisis. In his distress, he is openly seeking and is open for someone who will tell him what to do and provide relief from his suffering. *Second*, he is generally drawn to a person who is a leader whom he trusts or eventually comes to trust. In his sense of weakness and dependency, he looks for a person with certainty, for someone who has a sense of definiteness and strength. *Third*, the charismatic leader is surrounded by a supporting group of fellow believers. The credibility of the leader is enhanced by the presence of this group of followers, who are almost equally firm in their convictions that a solution and an end to suffering lies in following their own path. *Fourth*, a comprehensive rationale is offered to the initiate to explain what tongue-speaking is, and how it may be understood. *Fifth*, there is an intense emotional atmosphere at some point in what I have come to call the induction process.

Let us now explore each of these five steps. Again, it is well to remember that the danger of oversimplification is great, and that there surely must be some exceptions to every rule.

Persons who begin to speak in tongues have suffered before they began to speak with the strange sounds that appear to be a language. This suffering and distress is usually intense, with feelings of confusion or estrangement or isolation. The distress may be environmental, physical, or emotional in origin. Or more likely, it is caused by a combination of circumstances. Marital difficulties, financial concern, ill health, feelings of depression are common. At times the crisis is ethical or religious in nature and involves concerns about spiritual values, a sense of guilt, or questions about the ultimate meaning and purpose of life. Preoccupation with one's internal psychology seems to create the atmosphere in which a person is open to finding answers for one's problems. Persons

who are generally anxiety free or who are not feeling any particular distress are less likely to seek answers to existential questions, and are therefore less susceptible to the induction of a glossolalia experience.

One of the common features of a person in distress is that he has a powerful sense of dependency. When a swimmer tires, he looks about for someone to lean on or to clutch for safety. A dependent and distressed person can be likened to a tired swimmer. He wants to find someone or something who can do for him what he feels he cannot do for himself.

The comradeship of the group is the third factor in the induction process. The warmth of the group provides acceptance. Enthusiastic members of the group promise relief from turmoil. It appears to me that once having begun to speak in tongues, relatively few persons continue it with any degree of importance unless they keep in touch with an ongoing group of fellow believers. This is a consistent finding with other groups, including members of Alcoholics Anonymous, who derive great support from their fellow members. Without follow-up group support, it seems that many psychological changes will dissipate.

The fourth feature in the induction process is providing a rationale so that making these strange sounds appears to be part of some comprehensible plan. Perhaps no one would make the strange sounds of tongue-speaking without having a rationale to explain that these sounds are indeed a special gift and not just nonsensical babble. I do not know of any persons who have begun to speak in tongues without knowing that there was such a thing described in religious literature. It appears that no one begins speaking in tongues until he or she has some grasp of the New Testament explanation of what it is.

A heightened emotional atmosphere is the fifth element in the induction process. Some leaders are more effective than others at preparing the emotional atmosphere which is optimally effective in inducing the experience. A skilled leader may have a number of effective rituals which he feels are beneficial for the initiate. This systematic activity may generate a great deal of emotional feeling, sometimes even to the point of fatigue or exhaustion. In these instances the advent of tongue-speaking is all the more euphoric or dramatic.

I am therefore advancing the hypothesis that glossolalia is a learned experience, and that these five factors constitute the steps in the learning process.

It is not my purpose to make a value judgment on the induction process or on the hypothesis that glossolalia is a learned experience. Rather, my purpose here is simply to observe that the evidence is

strong that one may learn to speak in tongues under certain prescribed conditions.

WHAT ARE THE POSITIVE RESULTS REPORTED BY TONGUE-SPEAKERS?

One of the positive results reported by tongue-speakers was personal happiness. Almost invariably, they said they were more cheerful, more joyful and more optimistic as a result of speaking in tongues. They were less depressed and less pessimistic and had a pervading sense of God's presence and strength within themselves.

In addition to happiness, most tongue-speakers reported a sense of greater personal power. They were more self-confident in interpersonal relationships. They felt bolder and took more risks, whether in their business dealings, or in their marriage relationships, or in witnessing to their faith. Tongue-speakers reported a sense of purposefulness in their lives which provided a feeling of security about who they were and about what they were doing. Often they expressed a sense that God had touched them significantly and they were therefore sure that they were significant people and were doing significant things in the world.

Religious convictions were held more firmly and played a larger part in their lives. They reported a maturing of their own religious and spiritual insights. This was expressed through an intense desire that their friends and fellow church members pursue the same experience. The presence of God in their lives seemed to be a central reality in their existence. Spiritual factors played a large role in almost every conversation with them. Life was most often viewed in spiritual terms, and the jargon of religion was almost always a part of any conversation, regardless of the subject under discussion,

The personal fellowship among tongue-speakers seemed to be joyful and warm. Their sense of community with each other appeared to be genuine and intense. Persons of different intellectual capacities or socio-economic backgrounds seemed to be at home with each other. It appeared that their common overwhelming spiritual experience surmounted other barriers of background or class.

However difficult it may be to survey or measure, it seemed that glossolalists had tremendous love and concern and care for one another. According to their own reports, their ways of dealing with life had indeed changed significantly since their experience with glossolalia. They all seemed to report that being filled with the Spirit had made them better able to cope with frustration, and better able to show greater patience and stability in dealing with others.

WHAT MAY BE SOME NEGATIVE EFFECTS OF SPEAKING IN TONGUES?

The following negative results have often been observed in persons who speak in tongues:

Dependency on the leader who introduced the person to tongue-speaking is a prominent factor. Submission to the leader is a necessary factor in the induction in tongue-speaking, and often that dependency continues. The dependence on the leader is then often extended or transferred to a dependence on a group of fellow tongue-speakers. This dependency produces a provincialism among tongue-speakers which isolates them from influences that might give them a more balanced perspective. Many members of tongue-speaking groups are reluctant to make life decisions without getting the permission of their leader or of fellow members of the group. This dependency may often be a form of immaturity in which one is unable to see oneself as an independent and autonomous person. At times, mutual dependency seems to be a mark of the personal insecurity of tongue-speakers.

A special problem is presented by the fact that most tongue-speakers are initiated to this experience after a severe identity crisis. After a profound crisis in which one has nearly lost his moorings in life, the onset of tongue-speaking often is experienced as the rescue from an abyss. One's whole life may begin to revolve around this experience, often with a militant defensiveness against any self-examination. A few seriously upset persons have sought to keep their personal and professional heads above water by clinging to tongue-speaking. In my opinion, this is the situation among some clergy who have been impervious to the counseling of their fellow clergy. Some clergy seem to prefer masochistically to split congregations and terminate their own pastorates rather than cooperate with the guidance or proposals made by their bishops. Such extreme instances are few, but it should be noted that this may be a sign of emotional instability. It is an evidence of how a religious context can be used in the service of one's neurotic or even psychotic needs.

Some tongue-speakers view the way in which God directs their lives as almost magical. Viewed from the standpoint of science, glossolalists give an "irrational" explanation for what they are doing. That is, the explanation offered is that the Holy Spirit is giving the movement to the tongue and the sounds to the speech. This explanation is unverifiable from a scientific point of view. Because of this private type of explanation, it is often difficult to communicate with tongue-speakers. When they say, for example, that God gave them the message, or God spoke to them through glossolalia and it was interpreted by someone else as meaning that they should follow a certain course of action, this is

difficult to discuss. There is an exclusiveness to the glossolalia experience that tends to alienate tongue-speakers from discourse with a wider community.

Tongue-speaking is a divisive influence in many congregations. In fact, one bishop of a main-line Protestant denomination, who has asked to remain anonymous, has said that it is the unanimous view of bishops in his church that tongue-speaking has been a divisive influence in every congregation where it has been introduced. The charismatic movement has not made for easy compromise or impartiality. More often it has polarized congregations. In many congregations, those persons who began to speak in tongues left their congregation and went to another or formed a new congregation. The great visibility of the charismatic movement has caused battle lines to be quickly formed. The tongue-speakers' experiences were so overwhelmingly powerful in most cases that they could not keep the experience to themselves. Causes for the divisiveness are the seemingly irrational nature of the act, and the specialness with which the tongue-speakers regard themselves and their gift.

Further, the language of the glossolalist serves to alienate him from others. Phrases such as "I have been filled with the Spirit," "I have a special gift from God," "I have had a new experience with God," imply that the listener perhaps is not filled with the Spirit or has not had an experience with God which is special. However careful tongue-speakers are to watch the way in which they describe themselves and others, they often nonetheless betray a subtle disrespect for non-tongue-speakers and towards those who show no interest in joining their group. Non-glossolalists usually report that they are made to feel somewhat inferior in the presence of a tongue-speaker.

Histrionic display is another negative feature of the glossolalia experience. It is evident in only a minority of the situations in which glossolalia is practiced. When speaking in tongues is followed by interpretation of tongues and then by prophecy, three experiences of a basically irrational nature are following one upon another. One cannot critique the value of the sounds glossolalists make; one cannot criticize the interpreter of tongues; and when someone offers a sentence or a paragraph of prophecy, again the speaker will offer the explanation that this is indeed a gift of the Spirit, and the gift was just given to him to say what he just said.

The critic of the movement may offer the explanation that things are not being done decently and in order, nor do the events seem to be edifying the church as a whole. But the person who feels that he has the gift of the Spirit may be impervious to these critiques.

WHAT BRINGS ABOUT THE FEELINGS OF WELL-BEING WHEN ONE SPEAKS IN TONGUES?

The feelings of well-being which accompany tongue-speaking are caused by the belief that this is an act of God's intervention in one's speech, and not by the act of the tongue-speaking itself. The actual verbalizing is a neutral experience; it is one's belief that this is a gift of God which brings an experience of euphoria. Additionally, one is helped to feel good about the experience as one is taught by others that this is indeed the very evidence of God's Spirit at work in oneself. Whenever there appeared to be a tongue-speaker who became alienated from his leader or his group, the experience of glossolalia no longer seemed to be particularly meaningful to him.

Four other occasions of glossolalia type speech should be noted:

1. There are numerous former members of the pentecostal movement who retain the ability to speak in tongues, even though they have no belief that their speech is a gift of God. Speaking in this way no longer makes them feel good as it once did when they were believing members of a pentecostal group.

2. Glossolalia is a common practice for Hindus.

3. A linguist has reported that he has been able to teach a classroom of students to speak in tongues—without reference to any religious beliefs about it.

4. An actress once explained to me that verbal expression without using a known language was an important part of the training in her acting classes. She proceeded to speak a "language" for me which sounded like glossolalia. She spoke somewhat different "languages" when she was asked to express joy, or warmth, or intensity, or sadness.

To repeat, it is not the speech itself, but rather the belief about what the speech is, that makes glossolalists feel good.

WHAT IS THE INTERPRETATION OF TONGUES?

The interpretation of tongues is numbered among the gifts of the Spirit in 1 Corinthians 12:10. Often when someone speaks in tongues during a religious meeting, someone else gets up to report to the group what he understands the tongue-speaker to be saying. The interpreter has a strong conviction that he knows at least the substance of what is being said by the tongue-speaker.

Fewer people claim the gift of interpreting tongues than those who claim the ability to speak in tongues. Only a few persons report that they have the ability both to speak in tongues and to interpret what

one's own tongue-speaking means, as well as the meaning of some other person's tongue-speaking.

St. Paul in 1 Corinthians 14:26 advises that there be only two or three persons at a meeting who speak in tongues, and that one person interpret the tongue-speaking. He goes on to say that if no one is there to interpret, then the tongue-speakers should remain silent in the church or speak in tongues only to themselves. This pattern is generally followed in neo-Pentecostal meetings. However, there are occasional mass meetings where dozens or even hundreds of persons may speak in tongues all at the same time, and there is no attempt to make individual interpretations of the individual tongue-speaker's words.

Most persons who interpret glossolalia offer interpretations which are quite general. After a tongue-speaker has spoken for several minutes, a typical interpretation might summarize what the tongue-speaker had said in just a few sentences. Most of the interpretations offer the view that the tongue-speaker has been praising and thanking God. Another general theme is that the tongue-speaker has been asking for help, guidance, and strength.

But sometimes—and it may be about one-third of the time—an interpreter will offer very specific interpretations of what the tongue-speaker has been saying. More rarely, the interpreter will translate phrase by phrase what the tongue-speaker has been saying. My colleagues and I have witnessed occasions when the interpreter interspersed his interpretation as the tongue-speaker paused for a comma or a period. It is a remarkable experience to witness this kind of interpretation, because the interpreter implies that he or she knows exactly what is being said, and does not appear to be confused or uncertain about the meaning of each individual word or phrase. We have witnessed occasions when the interpreter's own emotion appeared to reflect the emotion of the tongue-speaker. When we asked how the interpreter knew exactly what each syllable or word meant, we received only general answers about how the interpreter viewed his ability to interpret as he was doing. He simply had a conviction that such-and-such a phrase meant a certain thing.

Because of our curiosity about these literal translations of tongue-speaking, we wanted to investigate the accuracy of these interpretations. We therefore played taped examples of tongue-speech privately for several different interpreters of tongues. In no instance was there any similarity in the several interpretations given by the interpreters who claimed to do a literal translation of the tongue-speech. For example, a tape-recorded sample of Mr. Jones' glossolalia was taken to three different persons who claimed the gift of interpretation of tongues. One interpreter was convinced that the tongue-speaker

was seeking guidance about a new job offer, and another interpreter reported that the same speech was a prayer of thanksgiving for one's recent return to health after a serious illness.

We explained to the different interpreters that someone else had offered a different interpretation of the same example of glossolalia. Without hesitation or defensiveness, the interpreter said that God gave to one interpreter one interpretation, and gave to another interpreter another interpretation. We then asked the tongue-speaker himself what he felt that he was saying, and, as is usually the case, the tongue-speaker reported that he himself did not know what he was saying. He was uttering things beyond his own understanding; God was giving him a blessing that was beyond his own intellectual understanding of what was happening.

I have gained the impression that interpreters who translate tongue-speech literally are often poorly integrated psychologically. Their view of their gift of interpretation borders on the grandiose. This impression has not been tested clinically, and I offer it to the reader simply to see whether it coincides with the general impression left by this type of interpretation of tongues.

IS TONGUE-SPEAKING A HUMAN LANGUAGE?

Glossolalic speech is not a natural, human language.

Two important questions may be asked in reference to whether tongue-speaking is an actual human language. First, are there examples of tongue-speech which can be translated by a person who knows the language that the person is speaking? Second, do linguists report that tongue-speech has the qualities of human language?

When a person speaks in tongues, it generally sounds like a foreign language to a person who is not familiar with what is being said. The speaker's fluency gives the impression that he is speaking with certainty and with feeling. The sounds appear to a nonlinguist to have the rhythm and the other qualities of a language. And it does not appear possible for the average person consciously to duplicate the fluency and the structure of tongue-speaking. No two persons sound exactly alike when they speak in tongues. It is as if each person were speaking a different language.

Because it sounds so much like a language, there are many reports that glossolalic speech must indeed be a language spoken, say, in Africa, or in some other remote area of the world. Most people who have contact with glossolalia have heard reports that a tongue-speaker had been speaking in Egyptian, or in some Hindu dialect, etc. The story usually goes something like this: A visitor from abroad dropped in on a

religious service where tongue-speaking was in progress, and reported hearing his own language spoken by a person who had spent all his or her life in the United States and had never had any contact with the visitor's native language. The report develops that the tongue-speaker was indeed speaking the visitor's language.

Such stories are numerous. However, to the best of our knowledge, these reports are always third-hand. Someone tells the story about someone else having heard that this was indeed the case. There are no reported instances of a glossolalist speaking a language which was then literally translated by an expert in that language. Of the hundreds of thousands of occasions on which glossolalia has been uttered, there is no tape recording that can be translated from a language spoken somewhere in the world. My point is this: If glossolalic utterances were somehow real languages, it would seem that there would exist somewhere in the world evidence that the speaking in tongues was in fact in such a foreign language.

The second question that concerns us here is whether or not tape-recorded examples of glossolalia resemble a natural language.

Linguists begin with a definition of a natural human language and then see how tongue-speech does or does not meet the criteria implied in the definition of a natural human language. One of the basic methods for characterizing a language is that of Charles F. Hockett. He has suggested sixteen defining features as the universals of a language. He calls them design features of a language, and reports that these sixteen features exist in every language on which we have reliable information. Without describing here what those features are, we may observe that by these standards tongue-speech is not human language. The absence of many of these sixteen features is sufficient to demonstrate the non-linguisticity of glossolalia. The evidence indicates that tongue-speech is not a language spoken anywhere in the world. Some tongue-speakers have countered that perhaps glossolalia is an example of the speech spoken by the angels.

SUMMARY

In summary, my glossolalia research has included an examination of the phenomenon itself, and a study of the theories about it. I have concluded that it is a learned behavior which often brings a sense of power and well-being. It may also lead to excesses resulting in community disruption. The use of glossolalia determines whether it is constructive or not. I hope that the practice of glossolalia will be conducted in the context of what Micah called true religion: doing justice, loving kindness, and walking humbly with God.

BIBLIOGRAPHY ON GLOSSOLALIA

- Agrimson, J. Elmo. ed. *Gifts of the Spirit and the Body of Christ*. Minneapolis: Augsburg Publishing House, 1974.
- Frank, Jerome D. *Persuasion and Healing*. Baltimore: The Johns Hopkins Press, 1961.
- Hamilton, Michael P. ed. *The Charismatic Movement*. Grand Rapids: Eerdmans Publishing Company, 1975.
- Hilgard, E. *Hypnotic Susceptibility*. New York: Harcourt, Brace & World, 1965.
- Hockett, Charles F. "The Problem of Universals in Language," in *Universals in Language*. Joseph H. Greenberg, ed. Cambridge, Massachusetts: M.I.T. Press, 1963.
- Kelsey, Morton T. *Tongue-Speaking. An Experiment in Spiritual Experience*. New York: Doubleday & Company, 1964.
- Kildahl, John P. *The Psychology of Speaking in Tongues*. New York: Harper & Row, 1972.
- Samarin, W.J. *Tongues of Men and Angels: the Religious Language of Pentecostalism*. New York: Macmillan Company, 1972.
- Wolberg, L. and Kildahl, J. *The Dynamics of Personality*. New York: Grune & Stratton, 1970.

ENCOUNTERING JESUS IN THE SACRAMENTS

Michael Scanlan, T.O.R.

The Eucharist is the solemn rite of worship for the Christian community. It is the time for the community to join with Jesus in worshipping the Father in the power of the Spirit. Jesus thanks the Father for all of salvation history. As High Priest and Risen Lord, he intercedes for us at the right hand of the Father. We join with Jesus in the paschal mystery of his death, resurrection, and glorification, and we are called into mystery far beyond our comprehension. We can only step forward in faith and become part of actions which transcend all that is ordinary and proper to our lives.

However, the very importance of the Eucharist means we must approach it in a balanced way. We need to approach it in a fashion which is consistent with the exalted nature of the liturgy and yet does not call us beyond a level where we can be meaningfully present, where we can celebrate with our lives. Therefore, we will not multiply the rich theological considerations already so well developed in many books but instead simply pinpoint what has worked in our lives to bring forth meaning.

I will take the perspective of the disciples who recognized Jesus in the breaking of the bread. Their eyes were opened and then they recalled that their hearts were burning within them when Jesus explained the Scriptures. The following account attempts to describe what caused my heart to burn within me and my eyes to be opened so that I recognized Jesus in a new way in the Eucharist.

EUCHARIST—THE CENTER OF MY LIFE

My life has centered about the Eucharist for many years, but especially since my ordination to the priesthood in 1964. I remember the details of my first mass, celebrated on the day after my ordination. I

Father Michael Scanlan, a Franciscan priest, is President of The College of Steubenville, a four-year liberal arts college in Steubenville, Ohio, and is Chairman of the National Service Committee for Catholic Charismatic Renewal in the United States. He is the author of *The Power In Penance* (Ave Maria Press, 1972) and *Inner Healing* (Paulist Press, 1974).

This article is an excerpt from the chapter on "The Eucharist" in the book *AND THEIR EYES WERE OPENED—Encountering Jesus in the Sacraments*, by Michael Scanlan, T.O.R., and Ann Therese Shields, R.S.M. (Word of Life, Ann Arbor, 1976). In this section of the text, Father Scanlan personally witnesses to the new power of God's Spirit in his life and the effect it has had on his celebration of the Eucharist.

remember fondly the mass for my brother's wedding and the masses following my mother's and father's deaths. It was a grand privilege to offer the Eucharist at these key moments.

I remember the joy of the Eucharist first being celebrated in English. There was great excitement and a new sense of community with the congregation. Before this time, I had been very aware of the tremendous mystery but barely aware of my brothers and sisters in the congregation once the liturgy of the Word was completed.

I remember the significance of the first masses with civil rights themes. We thrilled to new folk music such as "We Shall Overcome," and read Martin Luther King's speech, "I Have a Dream." Then the poor people's march and the peace movement were occasions for special masses. The Cursillo Movement introduced me to a new relationship to Jesus as brother. I anticipated with joy each opportunity to celebrate the Eucharist with my fellow Cursillistas.

Later, it was an important moment in my life when I returned to the seminary, now as rector, and was able to preside at some well-prepared celebrations. The seminary liturgies combined the best in music, full congregational singing, well-developed and delivered homilies, and rich symbolism.

A NEW HUNGER SATISFIED

However, in the summer of 1969, I began to know a new hunger within me. I prayed that God would fill the restless void in my heart. In the next few months I felt an immediate call to holiness. I felt a new need to be more fully a priest in imitation of Jesus. I knew my prayer life had to assume new importance. I hungered for what could meet these needs; I wondered where I would find the answer. A Carmelite Sister and then a seminarian told me about "the baptism in the Spirit." * I didn't need more than a brief explanation. I knew this was it; I needed to be filled with the Holy Spirit. Somehow, though I knew the Trinity dwelt within me, I also knew that the Spirit of God had to take over in the center of my life. I needed power from within. So I researched this "baptism of the Spirit." I studied the Scriptures and read the testimonies of those who had experienced it. I knew a growing desire to commit my life more than ever before under the lordship of Jesus. I waited for my opportunity to be baptized in the Spirit.

In October 1969, a priest and a young graduate student from Fordham came to Saint Francis College in Loretto, Pennsylvania, to give a talk on this baptism and a new way of knowing Jesus. They

* While the term "release of the Spirit" is more theologically accurate, at the time of these events the only term in use was "baptism of the Spirit."

prayed that evening that Jesus might baptize me in his Spirit. It happened. I was immediately caught up in prayer. I knew an intimate presence of God. I knelt in the center of the room for a considerable time, conscious only of God's presence. I would so easily have cried out with Peter: "Lord let us build three tents here." Eventually, someone touched me and I got up, walked to a corner of the room and sat there for maybe another hour. I was doing nothing. God had grasped me. There were no words, no thoughts, just a presence, just an experience of glory. Someone asked me to pray for another priest that he might grow in wisdom. I moved over to where he was kneeling. I started to pray, asking Jesus to give him this gift. As I began speaking, my tongue moved in new ways and different sounds came out of me. I was not saying the English words I was thinking. So I stopped speaking. (The movement of the sounds, without voice, continued within me.) I sensed I was thanking the Father for the gift I received. I sensed I was praising God for his goodness.

That night I went quickly to sleep. Many times during that night I awoke and discovered that the prayer was still going on in me. I had not decided to pray, but prayer was going on: it was a prayer of praise to the Father. It was almost as if I were a spectator, but it was going on in me and through me.

The next morning, I experienced an overwhelming desire to read Scripture. I read the Acts of the Apostles. It seemed the words had new life and power to touch me. I saw new meaning. I sensed that I was in the Acts as one of the disciples of Jesus. The Acts seemed not so much a document of the past but words about today and for today. I had to discipline myself to stop reading and praying after two hours had passed.

I went to my office. I knew I wanted to go back to reading Scripture, but I dictated letters instead. About 11:00 a.m., I decided to write down what I was experiencing. I wrote: "I know Jesus living within me as the Risen Lord Jesus." This summarized it—I was experiencing Jesus in glory, Jesus with risen life. I checked my emotions and there was little excitement; the experience was deeper than that. Jesus was there in a new way, beneath or beyond my feelings.

I went to the chapel to celebrate the Eucharist with the priests and seminarians who had been with me the night before. The Eucharist was different. I experienced being led through the penitential rite. It seemed the Holy Spirit was showing me new areas for repentance. I knew a deep sorrow for being unfaithful in so many ways. The sorrow was quickly replaced with a new power to praise as we began "Glory to God." I noticed a oneness among us as we praised God together. The words of the Epistle and Gospel were like personal messages to me.

They seemed to touch my heart and began to change me. I had the sense of receiving a personal message about my life. We all commented on the homily and I was amazed that each of us seemed to be responding the same way. We acknowledged our own sinful nature and rejoiced that Jesus was our Savior and Lord.

As we entered the Canon of the Mass, I was caught up in a body with my brothers; I knew for the first time that Jesus was offering us as his body to the Father. That was an extraordinary moment. I had known about this truth, but now I was in it. We sang the "Our Father" as an anthem. We embraced with a new sense of oneness at the kiss of peace and dwelt silently together with a new unity following communion. That is all I remember about that Eucharist.

I thought this Eucharist might be a peak experience never to be relived, but this was not so. I have participated in many, many powerful liturgies since. I have learned much about how to celebrate, but the most important thing I have learned is that we celebrate in the Spirit. It is the Holy Spirit who cries within us, "Abba, Father." It is that Spirit who leads the repentance, praise, Scripture proclamation and response, and the sacrifice of Jesus to the Father. I have learned what to do to yield to the Spirit, how to remove blocks to the Spirit, how to help others to yield and join with me. I respect the desires of many good and holy people who do not want to join in this celebrating of liturgy in the Spirit, but I eagerly anticipate those special times when everyone present knows that the Spirit can lead our celebration and wants it to happen.

A MORE MEANINGFUL LITURGY

When I am presiding at a liturgy where those present are open to this way of celebrating the liturgy with the Spirit, I usually make the following special efforts. They have helped me and many of my brother priests serve better as celebrants.

1. I begin with praise in song and prayer. This leads everyone to center on God and to forget themselves. This also leads them to experience a unity with one another.

2. From the vantage point of praise, I ask those present to let the Spirit reveal to them in the Penitential Rite whatever is blocking their closer union with God and their freedom to offer themselves to the Father in this liturgy. For example, I did this in October 1975 as the principal celebrant at a closing liturgy for approximately 5,000 persons attending the Upper Midwest Charismatic Conference. There followed a series of prophecies. Three people came to the microphone in succession to speak of the Lord's desire to purify us with his love. We followed that word and knew in our hearts in concrete ways a reconciliation with

God and one another for sins of pride and insensitivity as indicated by the prophecies.

3. Following the Penitential Rite, I usually try to lead a song or prayer praising God's glory. I find that the deeper the people go within to be purified, the more fully they can subsequently give themselves in praise. When appropriate, I lead the people into praying and singing in the prayer language of tongues. At a number of liturgies in charismatic conferences, I have led an extended period of praise and song before the liturgy of the Word.

4. The Word of God is meant to be proclaimed in the liturgy. I believe that the congregation deserves to hear it proclaimed. Therefore, I attempt to get the best possible readers and have them prepared to proclaim. I do not use those who mumble, read fast, do not appreciate Scripture, or cannot surrender to the power of the Word.

5. I see that there is a pause for reflection and prayer following each proclamation of Scripture. Sometimes it is appropriate here to give a mini-homily after the Old Testament or New Testament reading, if this will prepare people to be more open to the gospel proclamation.

6. I particularly try to see that the gospel is proclaimed as good news and that the homily accentuates the good news of the Scripture that has been proclaimed. I believe that the power of the Scriptures should flow directly into the power of the homily. The congregation should experience the two as one. I don't think the homily should be a detached reflection on Scripture or a preaching primarily on some Scriptures other than the ones proclaimed. The members of the congregation should sense that the message of Scripture is being made a relevant word with specific application to today. They should be able to respond affirmatively, accepting that word for themselves in their lives at this time, and rejoicing that there is good news because Jesus came. The homily needs to be news, something new and fresh. It needs to be good, something that may convict and challenge people but which clearly leads to a better life. I have heard, and at times have given, sermons which can best be described as bad repetition. They repeated what people had heard before and they left them with a sense that their lives and situations in society were discouraging if not hopeless.

To me, the most important aspect of Scripture is its sacramentality; that is, it is a means of encountering Christ and therefore God in Christ. Scripture is inspired, that is, "breathed into" by the Holy Spirit. Because the power of the Spirit is in the words of Scripture, those words have the power to touch the spirit in me in a way which no other words can. This sacramentality is an effect of the inspiration of Scripture. Most scholarly studies on the inspiration of Scripture concentrate on iner-

rancy or the quality of not being in error. This, too, is an effect of inspiration, but it is stated in negative terms. The positive quality of inspiration is sacramentality, which means the quality of meeting Jesus—the Word of God—in the words of Scripture. It is the quality that gives power to the homily. So many people comment that after being baptized in the Spirit they couldn't quench the desire to read Scripture. Their spirits were alive to the Spirit in the Word. The homily should draw the spirit within those present so that the good news is alive in them. The homily is the fuse between the fire of the word and the spirit of the people. Regardless of the nature of the homily, it should bring the congregation to the response that "truly the kingdom of God is at hand."

7. The time after the homily should be a time of reflection and response where appropriate. If the homily has been delivered in power, the people want to pause and dwell with it. If the liturgy is being celebrated with a congregation that is comfortable with charismatic word gifts, someone will frequently give a brief word that confirms and endorses the message of the homily. The word may be given in many forms such as a prophetic word which comes from God in a special way, in the form of a short teaching, or as an insight that could be called a word of wisdom.

8. The Creed should express the full response of the congregation that it believes what has been proclaimed. With the right exhortation, the congregation will recite the Creed in a fresh and faith-filled way.

9. The petitions can be an experience of power or frustration. It is deadening to hear a list of prepared petitions read in an apathetic fashion. The petitions should be pertinent to the day and expressed with spontaneous freshness and some urgency. It is frustrating to hear petitions which encompass every need people can think of because it is usually difficult to pray for all the ills of the world. It is easier to pray for the people whose needs somehow flow from the content of the homily. It is easier to pray for people and situations that directly relate to our lives and the lives of others present. It seems preferable for individuals to pray for their "special intentions" as part of a general prayer instead of mentioning them out loud. I usually ask the congregation to pause in prayer and mention other needs they sense the Lord wants them to bring to the awareness of all. When one of these spontaneous petitions seems to have special urgency or evokes an immediate response of the congregation, I stop and have those present pray specifically for it before proceeding with other petitions.

10. The Offertory is most effective when it provides many ways in which those present can offer themselves to the Father. The Offer-

tory is a time for offering the gifts of the liturgy, the monetary substance of life, and the very lives of those present. If the people can come forward to the altar, this action can well symbolize such an offering. It also can express the entrance into the holy of holies for the more solemn moments of the liturgy. Music which calls forth the offering of ourselves is most appropriate.

11. The Preface is a call to oneness and raising all to God. "Lift up your hearts" should be expressed as a call to action. If the people hear it, they will respond forcefully, "We lift them up to the Lord." "Let us give thanks to the Lord our God" should express real intention to give thanks. The people will then reply, "It is right to give him thanks and praise" in a way that encourages all *to do just that*. The words of the Preface proper can then carry forth in that spirit and evoke a fervent "Holy, Holy, Holy," preferably in song.

12. The Eucharistic Prayer is solemn—a time of reverential silence and awesome mystery. All actions should foster this meaning. I find that the daily repetition of the prescribed words of the Eucharistic Prayer adds to their meaning as long as the awesomeness of the time is maintained.

13. At the conclusion of the Eucharistic Prayer, the celebrant proclaims the words, "Through him, with him and in him in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father." If it is proclaimed out of living faith, as a final triumphant note to the Eucharistic Prayer, the people will respond with understanding and power in their "Amen."

14. The ritual calls for the main celebrant to invite those present to join as brothers and sisters, redeemed by the Lord, to acknowledge our common Father. To the extent that the congregation knows this unity, they will be able to pray with a lively faith.

15. The Kiss of Peace can take many forms. There are different signs of peace such as handshaking, embracing, kissing, and holding hands. Whatever sign is used, it should flow from the power of the liturgy and lead to a prayerful reception of the body and blood of the Lord. It should not interrupt the liturgy for a social time nor should it be a series of empty gestures and routine actions.

16. The main celebrant and the congregation say special healing prayers before Communion. The celebrant, in the first of his prayers, says, "Lord Jesus Christ, with faith in your love and mercy I eat your body and drink your blood. Let it not bring me condemnation but health in mind and body." The people proclaim, "Lord, I am not worthy to receive you, but only say the word and I shall be healed." These prayers should be recited with expectant faith that the Lord wants to heal us

and in his love for us will do so. The celebrant may have to instruct the people in the importance of these prayers.

17. "There is one Lord, one faith, one baptism and one God and Father of all" (Eph. 4:5-6). This oneness in the Lord is the key to receiving Jesus as really present, sacramentally, in the bread and wine. We are to be one with Jesus and through him one with the Father in the Spirit. We are to be one with our brothers and sisters in this presence. Wounds of disunity and alienation are to be healed through the power of this presence. The Church Fathers called the Eucharist the ordinary sacrament of healing. There should be time to dwell conscious of that presence and time to receive healing, grasping it in faith. The celebrant should see that a spirit of peace prevails. As much as possible, any flurry of activity, even in purifying patens and chalices should be avoided. In settings where there is openness to charismatic word gifts, this is the most likely time to receive words of love, encouragement, and calling to go forth in servant love. The presiding celebrant should listen carefully to what is happening and to the leadings of the Spirit within him to determine how long this period should be. Music which undergirds the reflection and prayer should be encouraged.

18. The final prayer, blessing, and sending forth are very important. They should not be treated as routine endings. At the end of any meeting where very significant events have taken place, the chairman of the meeting will make reference to these and dismiss the meeting in the same spirit in which it has taken place. So, in the liturgy, the president of the assembly—the presiding celebrant—should convey the meaning of the liturgy. The sending forth should partake of the same spirit that is present in the final words of Matthew's Gospel: "Go therefore, and make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always; until the end of the world" (Matt. 28:19-20).

FIGHT THE GOOD FIGHT OF FAITH

Brigadier General Jerry R. Curry

My mother was a practicing Christian, my father was a practicing sinner. Both were successful. My father seemed to feel that if there were no sins to get involved in, he should create some. In spite of his faults, he was a hardworking man who had great respect for his home. A few years ago, he became a "born again, Spirit-filled" Christian. This change was an answer to many years of prayer and fasting by my mother and others. It was truly a glorious event because if anyone needed "saving," it was my father.

MY RELIGIOUS LIFE OF THE PAST

Looking back on my life, I cannot think of a day when in my heart I wasn't a Christian. As a child I attended a Baptist church that had a non-denominational flavor. From time to time, I attended a local Catholic church because it held teenage dances in the basement. (I was careful not to mention this to my fellow Baptists lest they rend their garments and gnash me with their teeth.) Now I realize all denominations are imperfect in God's eyes and are only necessary, man-made conveniences.

When I was roughly 12 years old, I joined the Baptist church in which I had grown up. I was instructed in the faith, formally accepted in membership, baptised by immersion, given the "right hand of fellowship," and formally acknowledged as being "saved." This was a meaningful experience to me. I had not entered into it lightly. I had spent considerable time thinking about God. I felt comfortable within the framework of that local church and, for that matter, within the framework of Christian churches of other denominations—even as I do today.

After I entered the military, I maintained contact with that Baptist church. For 20 years or more I sent them a monthly check, paying my dues. I remained on their rolls as an active member and,

Brigadier General Jerry R. Curry is Deputy Commanding General of the US Army Military District of Washington. His extensive service in the Army has been primarily with infantry, armor and aviation. He and his wife live in Alexandria, Virginia. They have four children: two teenage daughters living with them, a son in college, and a married daughter.

from time to time, various church leaders wrote me letters of thanks and encouragement. At the same time, because of those early associations, military chapels appealed to me, particularly because of their inter-denominational flavor.

Certainly the spiritual quality varied from post to post and from chaplain to chaplain. Still, my family and I were generally satisfied with our military religious experiences. Occasionally we were subjected to chapels or chaplains who were so spiritually cold and dead that we escaped by affiliating with some local, civilian congregation where God seemed more alive. Some of that coldness may have been due to the type of guidance one of my commanding generals used to give to his chaplains: "I want the chapel service dignified, dead, and with no surprises." A few chaplains seemed to achieve this even without such pointed guidance. Still, we were often blessed by our fellowship with Army chaplains who were spiritual giants. I count among them Colonel Jim Ammerman who, at this writing, is the Post Chaplain at Fort Leavenworth, Kansas.*

From 1967 to 1970 I was stationed in Germany. For the first year and a half I was assigned to the Office of the Deputy Chief of Staff for Operations in Headquarters, US Army, Europe (USAREUR). For the second year and a half I commanded a mechanized infantry battalion in Schweinfurt. These were trying times for military commanders. USAREUR helped to bear the brunt of the Vietnam drawdown along with other non-war areas. The entire Army went through a period of personnel turbulence and a time of racial unrest. All commanders were faced with great leadership challenges.

In the summer of 1970, I returned from those three successful and challenging years in Europe to my family's home in McKeesport, Pennsylvania. I was en route to Vietnam for my second tour there—this time to serve as an advisor to a Vietnamese infantry regiment. My wife and four children planned to settle in Colorado Springs during my absence. Since my wife and I grew up together and our parents live in the same home town, we always made it a point to visit them whenever we passed through the East Coast en route to a new assignment. But this was not to be a routine stopover like other visits in the past. It was to be a time that would change our lives and our understanding of God and his Word.

LED TO A BAPTISM WITH THE SPIRIT

One day my mother asked me, "How would you like to become the kind of Christian you think you are?" That was a shocking question

*Note the article, "Recognizing the Value of Charismatics for the Military Christian Community" (pp. 91-96), written by Chaplain Ammerman.

to someone who had lived a Christian life for 38 years and was a member in good standing of the local church. "I am very satisfied with my Christian life," I replied. "Certainly I need to grow and mature spiritually but I'm quite happy and content with my church membership. As you know, even during my overseas' tours both my relationship to the church and my personal faith have remained strong. What more do I need?"

Wisely my mother responded, "You need to be baptized with the Holy Spirit." I didn't know what that meant. I had never heard it used in a military chapel. For that matter, I had never heard it in the Baptist church in which I grew up, nor had I ever talked to any Christian group or denomination that had used such a phrase. My mother watched me patiently and with amusement. Then she added, "I have been baptized in the Holy Spirit for over thirty years."

All I was getting from the computer in my mind was a continuous: "This-does-not-compute!" And it did not compute. The suggestion was contrary to my experience, education, graduate studies, military training, and philosophy. In fact, it was contrary to my theology—contrary to the beliefs I shared with my friends and fellow Christians. It was quite a dilemma. On the one hand my mother, in whom I had absolute trust, was saying there was some experience that I did not have but needed to complete my relationship with God. On the other hand, all the other things in my life, my theology, philosophy, and church experience, disagreed with my mother. What was I to believe?

I decided to believe my mother. That decision didn't make sense. It seemed more reasonable to reject what she was telling me, but perhaps one of my greatest weaknesses is faith. And so I believed. This "unreasonable" decision was the best decision I have ever made.

My mother explained that you simply ask God to baptize you with his Spirit, as Jesus described in Luke 11; that this was a separate and distinct experience apart from being "born again." You aren't more "saved," you're more filled with the Holy Spirit. For some people, both experiences take place one after the other, within a few minutes. They appear to have happened simultaneously. But for most people, this is not the case. Most people, my mother explained further, experience these phenomena like the apostles did. First they believe, receive Jesus Christ as Lord and Saviour, and then, at some later time, are baptized with the Holy Spirit. The progression is similar to that experienced by the household of Cornelius, described in Acts 10. In any event, the emphasis is on Jesus the Baptizer just as John the Baptist described him in Matthew 3: "Jesus will baptise you with the Holy Ghost."

As a result of this baptism, my mother explained, you may

experience all those gifts of the Spirit mentioned in the New Testament, including the special prayer and praise language mentioned in Acts. These things are not the actual experience of being baptised with the Holy Spirit, but they may be the result of that baptism. The focus is always on Jesus, the Baptizer. Once you've received his baptism, these other things may be added. She concluded:

Turn from your sins, confess to God you are a sinner. Ask his forgiveness and cleansing through the shed blood of Jesus, God's Christ. Believe that Jesus is the Son of God and ask him to enter your body and give you new life. Ask Jesus to baptize you with the Holy Ghost. Receive that baptism and your prayer and praise language will follow. But focus on Jesus, the Baptizer, not on the sequence of events.

This sounded simple, but it turned out to be difficult. My wife and daughter, Toni, were both in the room when my mother began to pray for my baptism with the Holy Spirit. Ironically, my wife and daughter received the baptism immediately. But I did not. A week or so later my mother invited Mr. Fred Shawl to her home to pray with me. He was a successful businessman who told me my mother always called him in "tough cases." This time it happened. Since then, my other three children have similarly been baptized. What a change it made in our family relationships! What a change it made in my military career! What a change it made in my relationship with God, my understanding of him and his directives!

A NEW PERSPECTIVE

Reading the Bible became a joy, where it had once been a chore. Understanding what God was saying became easy, where it had once been difficult. Applying what God was saying became difficult, where it had once seemed easy.

There was no longer a conflict between me and Satan, or between me and evil; that conflict had been resolved for all time. Jesus had triumphed over sin, death, hell, and Satan. Now the conflict was between me and God. Would I be obedient to his directives and become a coworker with Jesus? Or would I stubbornly rebel, do my own thing, and become a coworker with Satan? Warring within me were Jesus' obedience to God the Father posited against Satan's rebellion. The struggle goes on. But since I have been baptized with the Holy Spirit, I can joyfully say: "Christ is winning!"

Strangely enough, one of the major hurdles God had to lift me over was my own "goodness." What about the good things I did, the good activities I initiated? Weren't those pleasing to God? What about those "unsaved" people who seemed naturally good? Didn't they please God with their good deeds? Didn't those acts count toward their "salvation?"

After much protesting and rationalization I finally agreed with God. All men are born evil. There is only one name by which men can be saved: Jesus Christ. The great religions of the world are just that. They are "of the world;" they are not of God. There is only one God, the Father in heaven, and he can be reached only through his Son, Jesus the Christ. There is no other possibility. I began to comprehend that all our "goodness," apart from those acts empowered by God's Holy Spirit, is totally unacceptable to God. I had to ask God to forgive the sinfulness of my goodness.

POSED SOME PROBLEMS

My new-found baptism of joy also posed some problems, most of which were my own doing. I was like a child, who had safely played with firecrackers, and was given a stick of dynamite. Immediately he blows up something if not himself, then someone or something he didn't intend to destroy. But if he survives, he will one day learn to handle his baptism with the Holy Spirit safely. I survived, in spite of myself, thanks to the graciousness of God and the love and understanding of others.

Sharing my experiences with others is a blessing to me and my family. Frankly, however, making contact and enjoying fellowship with others who have experienced this baptism is easier among civilians than it is in the military. Some chaplains have told me that they refuse to get involved with this phenomenon because of the possible threat to their denominational endorsement. Others fear objections or repercussions from higher ranking chaplains. While this is regrettable, I respect both their opinions and their positions. It is not for me to intrude into a chaplain's affairs or into the way he chooses to conduct religious services or chapel policies. While chaplains are commissioned to handle religious matters for all of us, it is our job to respect and support them. I praise the Lord for military chaplains. We need them.

A NEW UNDERSTANDING OF THE MILITARY ROLE

One of the greatest blessings of baptism with the Holy Spirit for our family has been a new clarity in understanding the Bible. We are a long way from understanding it perfectly, but many previous points of confusion have been cleared. Among them is what I consider to be God's attitude toward war. At times, the question of whether Christians should be members of the Armed Forces seemed fuzzy to us. Now it is clear. God intends that Christians not only make the military a career, but when they go to war they are to fight better than unbelievers. The Christian's action in combat should be an inspiration to others. His deeds on the field of battle should be as heroic as Jonathan's or King

David's. Christians are to lead in battle, fight, and win! Anything less is not pleasing to God.

From Genesis to Revelation, God's attitude toward war is unchanging. God elected, elects, and will continue to elect to use war as an instrument to accomplish his purpose whenever his divine wisdom requires it. God is not, nor will he be, anti-war.

For example, Melchizedek, the priest of God, blessed Abraham for winning a war. God secured the land of Canaan for Israel through wars, just as he secured the independence of America through war. In fact, God punished King Saul and withdrew his support from him and his kingdom because his actions in war were not violent enough. Saul had rebelled against God's orders, failing to kill all the people and cattle of the Amalekites. Samuel, the high priest of God, personally hewed in pieces Agag, King of the Amalekites, when King Saul attempted to save his life. In the Book of Revelation, Jesus opens the sealed book and looses conflict, war, and bloodshed on earth with a magnitude difficult to imagine. The conclusion of Revelation pictures Jesus himself returning as the last general, the last commander in chief personally directing war against rebellious, earthly governments and their armies.

Christians, it seems to me, should follow that example. They should be leading in battle whenever the United States is involved in war. Christians should be the salt, the leavening of the Armed Forces. They should be in the front ranks, in support units, in fighter planes and warships. They should be in positions of responsibility and leadership, as well as in the fighting ranks. Christians should provide moral and spiritual strength to the Armed Forces of the United States.

Christians have been entrusted by God with great responsibilities in war. Some of us have abdicated those responsibilities and have thrown down our weapons, fleeing in the face of the enemy. We have been defeated. We have surrendered our right to bear arms for our nation, to fight, to resist until blood is spilled, until death. We think that a warless condition on earth is the peace Jesus spoke about. That is not true. There will be wars. Jesus never spoke of a warless condition on earth. He spoke of an inner peace which the Holy Spirit brings to us. Jesus is concerned about spiritual peace inside us; man is concerned about a warless earth. While God directs that we pray for a time of "no war" on earth so we can live in peace, at the same time, we are to realize that there will be times of war.

God sees war as war. To God there is no such thing as a "just" or "unjust" war. Classifying one war justified and another not, is like attempting to judge God's actions and the result of his actions in Zechariah 14 just or unjust. Man cannot judge the justness of God's

actions. When a nation goes to war, Christians should go to war. Christians should obey the laws of government as God requires in 1 Peter 2 and, along with other citizens of the nation, they should fight to win. Satan has not only confused some Christians, leading them out of war, he has used their rebellion to sap the strength and vitality of our nation and its leaders to resist evil, to fight and shed blood if required. We cannot "fight the good fight of faith," as we are instructed by God, unless we believe in fighting.

In my opinion, some Christians need to redefine their concept of war and bring it into line with God's concept. We don't understand the multifaceted nature of God. In Ephesians 3, God says even those in heaven don't understand. But as they watch him interact with the body of Jesus Christ on earth, they get a better appreciation of God. Heavenly beings see, hear, and know things we do not. Still they have a limited understanding of the ways and nature of God. Surely man's is even more limited.

Perhaps Ecclesiastes 3 best sums it up. God does not refrain from war or the shedding of blood, even when the blood is that of Jesus, God's only son. There is a time of peace and a time of war, a time to kill and a time to heal. No man can understand all the works of God. "For as the heavens are higher than the earth," says God in Isaiah 55, "so are my ways higher than your ways, and my thoughts than your thoughts."

MY WHOLE LIFE INFLUENCED

Every aspect of my life has been influenced by the experience of being baptised with the Holy Spirit. The Holy Spirit, living in me and my family, acts as a common denominator. He allows us to relate to each other in spiritual ways that resolve such problems as generation or communication gaps. Our children feel they understand their parents and that we understand them. Normal crises of growing up still occur, as do normal tensions and stresses of family life. But resolution of these differences and tensions is quick, loving, and lasting. We all feel loved and appreciated. We each feel like a contributing factor to the family, and we are.

Recently we went through some difficult months when our integrity and the integrity of others around us was threatened. Without God's spiritual strength it would have been impossible to successfully stand for the right and resist the considerable pressures to give in or give up. More and more, leaders at all levels require the spiritual strength and perspicacity of Jesus Christ as our lives and this world become more complex, government grows more difficult, and decisions at the national and international level grow more dangerous.

Being baptized with the Holy Spirit has been a wonderful bless-

ing to me. It has favorably expanded my understanding of people, events, and circumstances. It has given me inner strength and peace. It has made me one in spirit with God and others who share the spirit of Jesus Christ.

HEALING AND THE CHARISMATIC RENEWAL IN THE CONTEMPORARY CHRISTIAN CHURCH

H. Richard Casdorph, M.D., Ph.D.

In the days when Jesus walked on the earth, it was generally accepted that God dealt with people directly and intervened in their lives. It was not difficult for the people in Palestine to accept the concept that Jesus healed the sick, raised the dead and cast out demons. After the resurrection of Christ and the establishment of the body of believers as described in the book of the Acts, it was expected that a supernatural type of life would follow those imbued with the Spirit of the living Christ. That concept is stated frequently in the New Testament, *e.g.* Mark 16:17:

And these signs will accompany those who believe; in my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing it will not hurt them; they will lay their hands on the sick and they will recover.

The walk of early Christians with the Holy Spirit was an everyday occurrence. Furthermore the Holy Spirit guided their acts and discussed with them what they should do, *e.g.* Acts 15:28: "For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: . . ." Herein is illustrated that the decision was made between the disciples and the Holy Spirit and the decision is passed on to other followers. This same type of relationship is mentioned in Acts 13:2: "While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' "

The anointing of the Holy Spirit was to be expected. When Paul traveled to Ephesus he found some disciples. In typical manner he came right to the point and asked, "Did you receive the Holy Spirit when you believed?" (Acts 19:2). They replied in a typically modern Christian manner, (at least prior to the Charismatic renewal) saying, 'No, we have never even heard that there is a Holy Spirit.' "And when Paul laid his hands upon them, the Holy Spirit came upon them; and they spoke with

Dr. Casdorph, a practicing physician in Southern California, received his Ph.D. in medicine and physiology from the University of Minnesota. His initial training was at West Virginia University, Indiana University, and the Mayo Clinic. Besides his extensive contributions to medical literature, he has also written and served as a frequent speaker regarding his spiritual convictions. (Author's note: "I wish to acknowledge with thanks, the invaluable assistance of Nan Nagle in the preparation of this manuscript.")

tongues and prophesied" (Acts 19:6). A supernatural way of life was expected of those anointed by the presence of the living Christ and baptized with his Holy Spirit. The gifts which followed are described in 1 Corinthians 12. They included wisdom, knowledge, faith, healing, the working of miracles, prophecy, the distinguishing of spirits, various kinds of tongues and interpretation of tongues.

With the coming of the modern scientific revolution, however, it became traditional and even fashionable to question and to accept only experiences which could be measured by sensate experiences. The initial philosophy of Descarte was to accept nothing that could not be proven. Descarte carried this to the extreme by refusing to accept his own existence unless he could, through logic, establish that fact. He reasoned, "I think therefore I exist." That was the beginning of the modern scientific method. With its establishment in the Western World it became less and less popular or fashionable to talk about things of the spirit.

Since this was followed by a certain emptiness both in the church and in the individual, a need arose for a deeper walk with the living Christ. In the past decade, in particular, we have seen the Spirit of God poured out on Christians. Many of the supernatural events and gifts of the Spirit described in 1 Corinthians have become common experience in the modern world. Healing, prophecy, speaking in tongues and interpretation of tongues do occur. Individuals proclaim that their lives have been changed by Christ and they are led by the Holy Spirit.

In a recent telecast Demos Shakarian, international president and founder of the Full Gospel Businessmen's Fellowship International, said that several individuals have been raised from the dead when prayed for by Christians anointed by the Spirit.

In December 1974, we determined to make a study of individuals claiming to be miraculously cured of serious or fatal disease. I wanted to determine if we could establish, on a scientific basis, two fundamental questions: 1) did the individual actually have the disease?, and 2) after the claim of healing, was there documentary evidence that the disease was actually cured? The report that follows shows, at least to my satisfaction, that supernatural or divine healing did occur. I have concluded that they were indeed touched and healed by God.

In the following discussion I have selected two cases to illustrate this healing phenomenon. These and many other cases are documented more completely in the book, *The Miracles*.*

*Casdorff, H. R., *The Miracles* (Logos International: Plainfield, New Jersey, 1976). For the sake of brevity, only the significant facts of two cases are presented in the above article. Interested readers may examine the complete studies of the author in the book noted. The volume contains detailed medical documentation, reproductions of x-rays, etc., of a variety of individuals claiming divine healing.

THE CASE OF B. RAY JACKSON

Carcinoma of the Kidney (hypernephroma) with Diffuse Bony Metastases.

Mr. Jackson is a 47 year old businessman in Jacksonville, NC. An extensive medical work-up at the Duke University Medical Center documented the spread of his cancer to multiple skeletal sites.

Mr. & Mrs. Jackson had had the experience of the baptism of the Holy Spirit. Many of their Christian friends, who were praying for Mr. Jackson, had just read *I Believe in Miracles*, by Kathryn Kuhlman. They were convinced a miracle of healing was necessary. Consequently, the Jacksons flew to Florida to attend Miss Kuhlman's service on April 28, 1974.

That morning, Mr. Jackson awoke in his motel room and prayed for a miracle of healing. He suddenly saw the face of Jesus Christ. Jesus assured him he would be healed. Mr. Jackson thanked him and went to sleep in perfect peace.

Later that day, the Jacksons attended Miss Kuhlman's service where 15,000 gathered to pray for the needs of people. During the service Mr. Jackson felt a sensation like electricity running throughout his body. From that point on he was free of the pain which had plagued him. He was among those who went to the stage to claim a healing.

Mr. Jackson has remained well and active since that date. Today he practices a ministry of preaching and teaching by testifying to various groups about the power of Jesus Christ to heal and to save.

—Medical Documentation

Ray Jackson entered Duke University Medical Center in December 1972, with gross hematuria (blood in the urine). A previous intravenous pyelogram (kidney x-ray) at a local hospital revealed a left renal mass.

During hospitalization he underwent an abdominal aortogram and selective left renal, right renal, and celiac arteriograms which revealed a hypernephroma (cancer) of the left kidney with no evidence of extra-renal involvement. Surgeons performed a left radical nephrectomy (removal of the left kidney). Mr. Jackson promptly recovered.

Pathologists examined the kidney specimen and confirmed that the tumor was malignant, an adenocarcinoma.

The patient returned home and carried on his normal activities and did well until February 1974 when he noted soreness of the left ring finger. X-rays showed a destructive lesion at the proximal phalanx

(bone) which was subsequently proven to be a metastatic carcinoma, that is, the tumor from the kidney had already spread to a skeletal site prior to removal of the kidney tumor.

Surgeons removed the finger and pathologists confirmed that it was a metastatic clear cell carcinoma involving the bone.

In less than two months Mr. Jackson complained of soreness of the right anterior chest and left inguinal area (groin). X-rays showed a destructive lesion of the inferior ischial ramus on the left (pelvic bone). A bone scan revealed multiple hot spots, including the sternum (breast bone), the spine (T-12—L-1), the right sacroiliac joint, the right fibula (lower leg bone), and the left ischial ramus. Surgery was not possible because of the diffuse metastatic spread.

The doctors planned to start Provera, a hormone, and also planned to add radiation therapy to the treatment program for relief of pain. The doctors told him there was little hope he would live another year and released him on April 26, 1974, to spend a weekend at home with his family. He was scheduled to return to the center the following Monday to begin radiation therapy. When he did return however, following the spiritual experience described above, they decided against radiation therapy because Mr. Jackson reported that his pain had disappeared. He was evidently healed. He was sent home to resume his normal activities and advised to return to Duke University Medical Center in October for a check-up.

The check-up was quite satisfactory. Mr. Jackson had been started on Provera therapy at 30mg a day. Reports from the x-ray department revealed:

... healing of the previously described metastatic focus in the left ischium. No other metastatic focus was identified. Despite the history afforded of a positive bone scan in the T-12—L-1 area and in the left pelvis and right sacroiliac joints, no definite metastatic foci can be seen in these regions.

The diagnosis on the lab report was: "1) Healing of the previously described metastatic focus of the left ischium. 2) No other metastatic foci are identified."

On May 22, 1975, Mr. Jackson returned to DUMC for another routine recheck. The physician in the urologic department noted the following:

The patient is feeling fine. He states that he gained so much weight that he discontinued his Provera two months ago. He states he is feeling better than he ever has in his life. Examination reveals him to look very well. There is no abdominal mass or tenderness present. Urine is chemically and microscopically negative. Chest x-ray requested. Patient is strongly advised to go back on the Provera . . .

—*Comment*

Mr. Jackson's story is notable because of the seriousness and hopelessness of his medical condition. It is well documented and we have a "tissue proof of the diagnosis" of metastatic hypernephroma. We have reviewed the slides not only of the original tissue tumor but of the metastatic focus in bone.

He began to seek divine healing immediately after he first passed blood in December 1972. Two friends, members of a prayer group he attended, anointed him with oil and prayed for healing. The Christian community continued to support him with prayer and fasting until his healing did occur. He did receive a divine healing and since that time has remained well and healthy.

I have received a recent letter from Mr. & Mrs. Jackson. He continues to do well, he has changed occupations and he is reported to be out-working and out-selling men many years his junior.

In addition Mr. Jackson has been given a new ministry, anointed and guided by the Holy Spirit, that of preaching the gospel of Jesus Christ.

THE CASE OF PAUL W. TROUSDALE

Massive GI Bleeding and Shock, Instantly Healed.

Dian Scott and I visited Paul Trousdale to interview him regarding his healing experience. In some ways Mr. Trousdale did not fit the format one would envision as typifying miraculous healing of God.

When Mr. Trousdale gave the commencement address at Pepperdine University June 13, 1975, newspapers took note of it. He has placed his stamp of quality workmanship on 25,000 quality homes and many promotional complexes in California and Hawaii. He is a prominent builder and civic leader who has gained a reputation for superior work. He was chairman of Trousdale Construction Company which he established in 1946. In 1969 Leer-Stegler bought him out and he became a consultant for them. Soon after he was elected to their board of directors.

In California his projects include Trousdale Estates in Beverly Hills, the Baldwin Hill subdivision, a 200-acre industrial park in San Diego and the Mills Estate in Burlingame and Milbray. His company also built and operates the International Marketplace in Waikiki, Honolulu. Other projects include the Tahquitz River Estates in Palm Springs and the 10,000 acre Kaneohe Ranch in Oahu, Hawaii.

Mr. Trousdale is a handsome man with a large athletic frame who appeared considerably younger than his 61 years on the day of the

interview. In spite of his vigorous health, on Christmas Day 1973 he fainted for the first time in his life. Twice more during the night he lost consciousness and was subsequently taken by ambulance to St. John's Hospital in Santa Monica. Physicians determined that he had lost a great deal of blood internally. Blood transfusions were started. After four days he was still bleeding continuously. The doctors ruled out diagnostic x-rays because of the critical nature of his illness and were planning exploratory surgery to find the source of the bleeding. During the night of December 28, Mr. Trousdale seemed to have suddenly lost blood pressure, broke out in a profuse sweat (diaphoresis), and possibly lost consciousness.

The following morning he found that his wife had called their pastor to the bedside, the Rev. John Hinkle. Mrs. Trousdale left the room and Pastor Hinkle and Paul prayed. During this prayer Paul saw a vision of Christ and healing occurred.

Mr. Trousdale had been raised, baptized, and confirmed in the Episcopal Church. However, during the preceeding six months he and Mrs. Trousdale had been attending services conducted by John Hinkle at Christ Church in Los Angeles. Hinkle had taught them that the Lord Jesus Christ, through the Holy Spirit, appears and touches the lives of some of us in miraculous ways.

Pastor Hinkle prayed and then told Mr. Trousdale that Jesus and the Holy Spirit had healed him and no tumor, ulcer, tear, or scar would ever be found. Paul closed his eyes and repeated a prayer after the minister. As he did he saw Pastor Hinkle on the right side of his bed praying and Jesus standing on the left side. A warmness ran through his body and he had a sense of well-being. He extended his hand toward Jesus and felt a warm, firm handclasp in return.

Paul immediately wanted to go home. His physicians wisely insisted that he remain for diagnostic studies which, as Pastor Hinkle predicted, were all negative, revealing no obvious source for the massive bleeding.

On December 31, a barium study of the upper gastrointestinal tract with small bowel follow-through was entirely normal. The doctors were at a loss to account for the patient's bleeding. They could see no abnormality at all of the esophagus, duodenum or small bowel. On January 3, a barium enema showed some diverticulosis of the sigmoid colon (a common finding in Americans) but no other significant abnormality and no source of bleeding.

Following his release from the hospital, Mr. Trousdale has remained healthy and subsequent examinations have not revealed any abnormality. He has resumed his active professional life but is a

changed man spiritually. Following are some of the excerpts of the interview which we conducted on November 6, 1975:

- Q:** Had you been bothered by peptic ulcers before?
- PT:** No, I hadn't. It was totally unexpected.
- Q:** I gather at one point, in spite of blood transfusions, your condition deteriorated and you went into shock with low blood pressure?
- PT:** That's right. I had been taking a transfusion, the needle was still in my arm when I felt deathly cold, began perspiring profusely and felt like I was passing out.
- Q:** Did you lose consciousness?
- PT:** Yes, I rang the bell for the nurse before I went out. Some doctors came in and I recovered from that episode.
- Q:** When was it that Pastor John Hinkle came on the scene?
- PT:** I think he came early the next morning with my wife. They came in and talked a few minutes. Then my wife left John and me alone in the room. John said, "I feel the presence of the Lord and the Holy Spirit in your room. You are going to be completely healed at this moment and there will be no sign of ulcer or anything else afterward." I was still bleeding. I had been bleeding that morning. . .
- Q:** How do you know?
- PT:** Evidence from the jet black stool. And I was quite weak. I thought I'd pass out again and was about as low physically as I could get. John asked me to repeat a prayer with him. I closed my eyes and felt the presence of the Lord in the room. I clearly saw Christ standing there and I was startled by it. I reached out my hand. John was on my right. Christ took my hand and I felt the cold chill leave. I felt that the bleeding stopped at that moment. I was jubilant and told everybody who came into the room that I believed I was okay.
- Q:** Weren't you religious prior to this?
- PT:** No. We'd say our prayers every night and probably went to church two or three times a year. My wife started going to John Hinkle's church and I went with her. Hinkle's message appealed to me. We started going fairly regularly for about six months. Then this happened.
- Q:** Do you recall the prayer John Hinkle asked you to repeat after him?
- PT:** It was a very positive prayer. I accepted the healing and turned over my problem to God. It was along those lines. I've heard him use it since then.
- Q:** Can you describe how Christ appeared in the vision?
- PT:** He appeared in white robes, like the traditional paintings of Christ.

- Q:** Was there any radiance around his face?
- PT:** Yes.
- Q:** You reached out your hand and he grabbed it?
- PT:** In that brief span I was completely cured. A warm feeling flowed through my body. As a matter of fact I said to John, "I'm all cured."
- Q:** This was a totally new experience for you?
- PT:** Yes, I always believed in Christ, but if someone had told me about such an experience prior to this, I would have thought it was nice, but I would have to have seen it to believe it. I saw and I believe! After the healing I wanted to go home that very day. I told the doctors the bleeding stopped and to let me out! They said no. Since I had never been able to have any taken because I was bleeding, they wanted to get some x-rays and find out what caused the bleeding.
- Q:** Did they ever find out?
- PT:** No, all the studies were negative. They gave me all of them, the upper, the lower, the barium, and everything they could think of.
- Q:** And you were feeling well all this time?
- PT:** I felt perfect.
- Q:** Are you different since the experience?
- PT:** Yes. Before we started going to Christ Church, my wife and I were having some difficulties and I was drinking quite a bit. After this incident of my healing, I stopped all that. We go to Church and pray regularly. I got on the board of the church, and my wife goes to the Bible class during the week. I am a one-hundred-percent believer now and, if I have any business or other problems, I turn it over to Christ and depend on him to show me what to do or work it out some other way.

—*Comment*

I have obtained copies of the medical records of Mr. Trousdale. These records indicate he was suffering from gastrointestinal hemorrhage which required many blood transfusions during the first few days of hospitalization. The bleeding and blood transfusions continued until his instantaneous healing. He was markedly anemic upon admission with a hemoglobin of 8.4 (normal 14-17) recorded on December 27, 1973. Thereafter the hemoglobins ranged from 8.4-9.8 in spite of repeated blood transfusions. After his healing the hemoglobin gradually rose to essentially normal values by the time he left the hospital.

At the time of the healing Mr. Trousdale saw a vision of Christ. He felt a subjective change or feeling within his body. Not only was he healed physically, he was changed spiritually and went about ministering to others thereafter.

A PHYSICIAN'S CONCLUSIONS

God does heal us today and miraculous healings do occur and can be documented. That is a monumental declaration in our modern, technological age. Nevertheless this is the inescapable conclusion of these and other well documented cases of divine healing.

If some are healed, why not others? There is no answer to that question except to say that healings are given by the mercy of God. Kathryn Kuhlman often said she did not understand how or why miracles occurred in her services. She concluded they were given by the mercy of God. Even Paul the Apostle complained of an affliction which he called "a thorn in the flesh." He prayed that it be removed and was told, "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor. 12:9). Paul was not relieved of his thorn. I cannot comment further except to say that the point of this article is not to determine why people become sick or why they are not all healed, but to document that miracles of healing do occur.

THE FULL-HEALING SYNDROME

As I documented individuals healed by God, certain common characteristics stood out in virtually every case:

1) Most of the individuals that I studied were supported through prayer and fasting by other Christians who believed that God could and would heal the afflicted individual. This does not mean that God will not heal us alone and I personally have seen examples of answered prayer without the support of others. Nevertheless the examples of healings of major diseases which I have documented have all been supported by other Christians.

2) The second common feature is the disappearance of the physical affliction itself, namely, physical healing.

3) The third common feature is the spiritual change in the individual, sometimes called spiritual healing. (Of interest is the fact that these individuals recognize the two types of healings and when asked which of the two is more important, invariably they say the spiritual.) This spiritual change is manifested in the personality of the individual. Often spiritual gifts are received by those who are healed.

4) In each case the individuals involved have been given a new ministry by Christ of sharing their spiritual experience with others. Not only are those individuals changed physically and spiritually, but they are given a new mission.

5) When these individuals give their testimony before others, there are frequently, but not invariably, examples of spontaneous heal-

ing in the audience. This happens frequently enough that I include this as part of the “healing syndrome” and, when it is present along with all the other characteristics described above, I refer to this as the “full healing syndrome.”

**“YOU HAVE NOT BECAUSE YOU ASK NOT”
(JAMES 4:2)**

Often we do without things because we have not asked God for them. Certainly the message of Christianity is a message of power and plenty. There are many New Testament references to that fact (note: 1 Cor. 4:20; 1 Cor. 2:3-5; John 14:12-14).

An interesting story I have not recounted in this article is that of Dr. Pearl Bryant, Ph.D. At the age of 78 she obtained a miraculous healing and was the oldest person and the only Ph.D. in the series of cases which I studied.

Dr. Bryant was a devout Christian. She had read the Bible thoroughly, yet it never occurred to her to ask God for healing. She had been to some of the leading medical institutions and had worn full length leg braces for 10 years. Finally in 1974 a friend gave her a copy of *God Can Do It Again*, by Kathryn Kuhlman. For the first time the thought occurred to her that perhaps she should ask God for a healing. Although her first attempts at prayer did not result in an instantaneous cure, through a series of events she did receive a total miraculous healing and an incredibly beautiful spiritual experience within two weeks of her first prayer attempts.

Today, instead of being an invalid restricted by full length leg braces, she freely travels the country proclaiming the word of God and other healings have been reported in the audiences to whom she gave her testimony.

This is certainly an example of the statement of James: “You do not have because you do not ask” (James 4:2). It’s like having a fat checking account but never writing a check.

WHAT IS THE ANSWER?

I have no answer except what Jesus stated: “Ask and it shall be given you; seek and you will find; knock and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened” (Luke 11:9-10).

To me this is the answer. I believe that every prayer is answered if we allow it to be answered. Prayer is the most powerful force in the universe and God has promised to answer our prayers and does. There are times when we prevent the answer to our prayer because the

answer means we must change. At times we have a self-image of being chronically ill, chronically depressed, or chronically inferior. As long as we hold on to that old self-image, perhaps not even the power of God can work through our lives. It is necessary to give up everything to follow Christ. I believe it is also necessary to release everything to God in order to have answered prayers.

Note the example of Saul's experience in the ninth chapter of Acts. When Saul encountered Christ he was knocked to the ground, blinded, and for three days he was without sight and neither ate nor drank. The Lord appeared to Ananias and told him to go to Saul, "for behold he is praying." Saul, who became Paul, was healed when Ananias layed his hands on him and said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me, that you may regain your sight and be filled with the Holy Spirit." Immediately he regained his sight.

Following this, Paul was given a new ministry. He typifies the full healing syndrome. But note that his healing involved a transformation of his entire life. Although he was given peace, power, and happiness, with this also came beatings, persecution, shipwreck, chains, imprisonment, and presumably eventual martyrdom.

If you are willing to give up everything and accept what comes, every prayer will be answered.

THE MEANING OF THE MIRACLES

Why do the miracles occur and what is their meaning? I believe they proclaim not only the mercy of God, but his power, the power and the presence of the kingdom of God which is around us and available to us. Jesus came proclaiming the kingdom of God. Miracles have meaning inasmuch as they point to God the Father, the living Christ who is our Messiah, and to the Holy Ghost whom he has sent to be our counselor, strength, and edifier on earth.



MY SPIRITUAL QUEST

Chaplain (MAJ) Curry N. Vaughan, Jr.

I have chosen to use a personal testimony of my experience in the charismatic movement to try to express what this move of God signifies to me and to so many others like me. My experience is uniquely mine, but it is also very typical of the lives of so many others. I do not offer these words haughtily or presumptuously. I am merely seeking to say, this is where I am and where I live in Christ.

MY PERSONAL EXPERIENCE

When I graduated from Columbia Theological Seminary, I was convinced that I had experienced all there was in Christian living. Jesus Christ was a part of my whole life. I had seen God do wonderful things. I knew the power of the Holy Spirit in sharing my faith with others. I knew God in a deep and personal way. I loved him, and I wanted to serve him with my whole being. When I became an Army Chaplain, I felt that God had opened the doors and led me to enter this new walk.

My first assignment at Fort Benning's Chapel 2 was a humble beginning. During those days, I had much time to pray and seek more of God. There was a burning desire in my heart to want to know and be more of what God intended for my life.

It was nearly nine years ago when a close friend handed me a copy of John Sherrill's book, *They Speak With Other Tongues*. He asked me to evaluate it for him. I agreed, but my mind was already made up. I knew Christ as my Saviour and Lord and was convinced I was filled with the power of the Holy Spirit many years before. In my mind, there was nothing else to experience.

I read the book in almost one sitting. It's difficult to relate all the emotions I felt. I laughed and wept at the recorded testimonies of various people. Sherrill examined Scriptures that I had read, but not understood. Deep in my heart, I knew there was something more that I had never understood. Could it be that I had read the Scriptures so carefully and yet not seen? I admit now, not proudly, that I was quite

Chaplain Vaughan, Presbyterian U.S., is currently attending the Command and General Staff College, Fort Leavenworth, KS. He is a former graduate of the U.S. Military Academy at West Point and of Columbia Theological Seminary, Decatur, GA.

like the Pharisees of old who had so much understanding, yet failed to know Christ when they met him. My heart pounded with expectation. I wanted to find out more, but how could I? I didn't want to go to a pentecostal church. In my mind they were the "holy rollers," and I couldn't associate myself with that kind of thing.

God is faithful. Five days after I read Sherrill's book, another chaplain on the post invited the rest of us to preview a motion picture. The theme of the film was an experience called the "Baptism of the Holy Spirit." As soon as I began to hear the men on the screen talking about that experience, I was deeply moved once again. My mind wasn't able to accept what I was hearing, but my heart was saying "Yes!" After the film was over, I turned to the chaplain sitting on my right. "Bob," I said, "What do you think about this glossolalia stuff . . . you know, speaking in tongues?" Bob Crick* looked at me, surprised that I would ask him. Then he shared his enthusiastic testimony of how he had come to that experience many years before. Another chaplain came over and also shared with me. Deeply moved, I asked them if they would pray for me. They did, and soon I lifted my arms in praise to God and began speaking in strange sounding words. I didn't feel especially emotional. My experience was rather matter-of-fact. Still, I knew something powerful and dynamic had taken place in my life.

While space doesn't allow me to recount the details of my spiritual development over the past nine years, I do want to stress that it has not made me better than other people. I can say, however, that it did make *me better than I was*. This, in my mind, is the whole purpose of God's empowering his children with his spirit. He wants to help us go beyond our natural capacity to do his work.

UNDERSTANDING JESUS' COMMISSION

The most significant thing for me was God's gift of a new view and understanding of Scripture. The Bible had always held the place of ultimate authority and infallibility in my theology, but I tended to explain many Scriptural references as being "for another day." Speaking in tongues, healing, etc., were not part of God's present activity. Those were solely early-Church experiences. In fact, when I heard people make claims of divine healing, I was rather sarcastic in my explanation of what had really happened.

Suddenly, I was confronted with the fact that those things weren't just part of the past, but were realities of the present! Matthew 10:7-8 immediately took on new meaning. There Jesus commissioned

*Note the article by Chaplain Crick in this issue ("Traditional and Neo-Pentecostals within the Military Community"), pp. 97-103.

the disciples to carry out His work in three major areas: *to preach the Gospel, to heal the sick, and to cast out evil spirits*. As I searched the Scriptures, I recognized that this is exactly what the work of Jesus was all about. Over and over, the accounts of Jesus' involvement in one or the other of these three ministries is recorded. Again and again, he was either proclaiming the Good News, healing, or casting out Satan. Similarly, those were the tasks he passed on to his disciples. The Book of Acts records their continuing in the same basic ministry Jesus had commissioned them to carry out when he was with them. There is no reference to a discontinuance of those ministries after the Apostolic era.

TO PREACH THE GOSPEL

I have made every effort, consequently, to pattern my ministry in the same way. Until my eyes were opened through my experience with the Holy Spirit, I believed I had only the mission to "go into the world and preach the Gospel unto every creature." This is the Great Commission which evangelical churches have proclaimed and followed through the ages. Certainly, I believe this is still our utmost and central responsibility as Christian ministers and witnesses. What is significant to me is that this new power in my life enhanced my ability to share the Gospel.

TO HEAL THE SICK

The second area of ministry, which was not a part of my training or theology, is healing. Jesus was continually concerned about the bodies of those to whom he ministered. Although we have made tremendous advances in medical technology, there are still numerous areas beyond the scientific capabilities of man.

By way of example, let me share with you something I experienced while stationed in Wurzburg, Germany, with the Third Infantry Division. Our Sunday evening worship was more than a song service. We also prayed for the various needs of people. One Sunday an officer told me his son, David, was blind in one eye and had very poor vision in the other. He was born that way. The father asked me to pray for the boy during our service. Frankly, I had little faith in miraculous healings. I had never witnessed such a phenomenon. As I looked out into the congregation, however, I noted the presence of a woman who had claimed divine healing in her life. A disease had threatened her with ultimate blindness but now she was totally cured.

"Irma," I said, "why don't you come up here and share with the congregation what God has done for you." She not only shared her experience with us, but it seemed that God used this as a spark to ignite the faith of some for that moment. David was brought forward and we laid our hands on him, praying for God's healing. Frankly, however, I was still filled with doubt even as we prayed.

When the prayer ended, those who had come forward returned to their seats, except for David and his father. They remained at the altar, kneeling. We were having communion that evening. I passed the bread and then the cup. Hymns of praise were being sung quietly. Out of the corner of my eye I noticed the father had his hand over one of the child's eyes and was pointing to various objects in front of the chapel. He got up and came over to me. "Curry, David can see," he said, grinning from ear to ear. Breathless, I asked him to repeat what he had said. "David can see!" he said again. I stepped to the microphone and asked the congregation's attention. "David can see," I told them very deliberately. I have never witnessed a reaction before, or since, like I witnessed at that moment. A wave of joy moved through those people. Some laughed, some wept, and some sat motionless, stunned by the experience. All knew they had seen something miraculous.

A few days later, doctors confirmed that David could see. He had 20/20 vision in his previously bad eye and 20/25 in the eye in which he had been blind. God used that miracle to spread the Gospel. People came to hear about a God who was able to do such things!

TO CAST OUT DEMONS

The third area of ministry which I consider most significant, and perhaps most neglected and misunderstood, is "deliverance," or the casting out of evil spirits. Again, I will not review the various Scriptural documentations, but will simply share my personal experience.

I consider as a possibility that any "bondage" or compulsivity may be rooted in evil power. Compulsive lying, stealing, adultery, drug addiction, greed, anxiety, etc., are examples. The list is never ending. Many people are in bondage. Jesus said he came to open prison doors and to set the captive free. I believe that liberation is more than eschatological. He came to set us free *now*.

Most cases are not in the extreme category of the illustration that follows, but the principles that I always practice are illustrated. A young couple, who were members of a congregation I was serving, visited me one day. The husband had previously suffered from severe headaches and doctors had been unable to alleviate his pain. When another chaplain and I prayed for him, he was instantly relieved. Because of that experience, he asked me to talk to his wife. Little did I know what I was about to get into.

I opened our conversation with normal chit-chat and then began to talk to her about her relationship to Christ. She assured me she wanted to be closer to him, but found herself unable to follow the legalistic standards she had been taught in her pentecostal-holiness background. After a lengthy discussion, I suggested we pray. I asked

for a rededication of her life to Jesus and began to rebuke Satan, commanding him in the name of Jesus to leave her. The reaction was nearly instantaneous. She spat out at me, "I'm full of hate, greed, and bitterness! How do you like that for starters?" I was taken back, to say the least. Nevertheless, I continued to rebuke the evil one for some time. Finally the woman acknowledged a great sense of relief and I decided that was the end of it.

Two days later, at eleven o'clock in the evening, my doorbell rang. I staggered through the darkness, pulled on my robe and opened the front door. The woman was there with her husband. Her hair was disheveled and her eyes were full of hate and anger. Her mouth was twisted and contorted as she spat out, "You did this to me! Look at me! I was fine until you came along." I tried to quiet her, but to little avail. Physically she lashed out at me and her husband—slapping at us and pulling our hair. It was a horrendous experience. Finally, through much prayer, things were stabilized. Our time went on until nearly two a.m. Exhausted, I knew the battle still wasn't over.

The next day was Good Friday. After the service I met with her and two or three others. I suggested we go into the prayer chapel and finish this matter. God had helped me recognize from our previous conversations that she was schizophrenic. I felt the Lord leading me to deal openly with this. "Spirit of schizophrenia, I rebuke you in the name of Jesus. Come out of her!" I said with all the faith and authority I could muster. Her eyes grew wide and she screamed at an ear-piercing level. She fell backward onto a pew, completely limp. That was the end of her emotional trials.

Today, as a mother of three children, she is living a normal, happy Christian life. Hers is the most dramatic difference I've seen in a person's life. She is a living testimony of the need for this kind of ministry.

A UNITY IN LOVE

What I've described is my ministry as I see it. I do not wish to impose it on anyone. I do not consider what I'm doing exclusively Presbyterian. I have attempted to be honest and open with my denomination and with my fellow chaplains. I believe this movement of God's Spirit is the hope of today's Church, the Body of Christ. In one chapel in which I served, every chaplain there acknowledged a personal baptism with the Holy Spirit. The other two were Greek Orthodox and Roman Catholic. We had a precious fellowship together in Christ while continuing to minister according to our traditions and theologies. I thought they were wrong about certain matters of faith; they certainly didn't agree with all of my convictions. The key to our association was our unity in

Christ. I learned that I didn't have to agree with another Christian in order to love him. That has been the greatest single benefit derived from being part of the charismatic movement. I have seen the love of Christ go beyond the bounds of denominations. Before, I knew this in theory. Now I've learned to put it to practice.

I have also learned another lesson. For years the chaplaincy has struggled with the question of how to reach the young soldier. I have seen that young soldiers and their wives are deeply involved in this spiritual movement. A conference held in Wurzburg, Germany, in February, 1976, emphasized their intense interest in the charismatic movement. With funds supplied by higher headquarters, we invited people throughout Europe to join us in an old German Lutheran Church. Despite a hampering snow storm, over 1400 people attended that conference. While there was a good contingent of Germans, the majority were young American soldiers and their wives. They included NCO's and officers, and even a general officer. People from nearly every cultural and ethnic background came together for four days to celebrate their oneness in Christ. At one point, we asked all those who had made a commitment to Christ during their time in the military to stand. About 60% stood.

The missionary aspect of the military has been present from Biblical times. I believe most traditional churches have lost their appeal to those young people. However, the power of the Holy Spirit, manifested through the gifts of Christ, does appeal to them. Experiencing Jesus in a dynamic way, those young people return to chapels and churches to become some of the most zealous members. And the experience appeals as strongly to the unchurched as it does to the churchd. All come together as one in Christ.

I would not have you believe that the things I have shared offer a utopian solution to all ills. Problems, pain, and struggles are as real to me as they are to anyone else. I do believe, however, that God is working in a new and dynamic way in our day in the military community. We would do well to heed the advice of Gamaliel: "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:39).

There has never been a necessity, in my opinion, for Christians to band together. We don't all agree on everything. The Church is much like a good marriage. Husbands and wives have disagreements, sometimes strong disagreements. But when differences come, they don't cease to love one another. Love covers a multitude of sins, and love perseveres through our doctrinal differences. I'm not trying to defend the charismatic movement as such. I'd be the first to admit that many in our midst are in error. Nevertheless, we should move toward love in the

Body of Christ. These are not easy days and we need one another. I need those who claim that special gifts are operational in their lives, and I need those who claim Christ in their lives apart from such gifts.

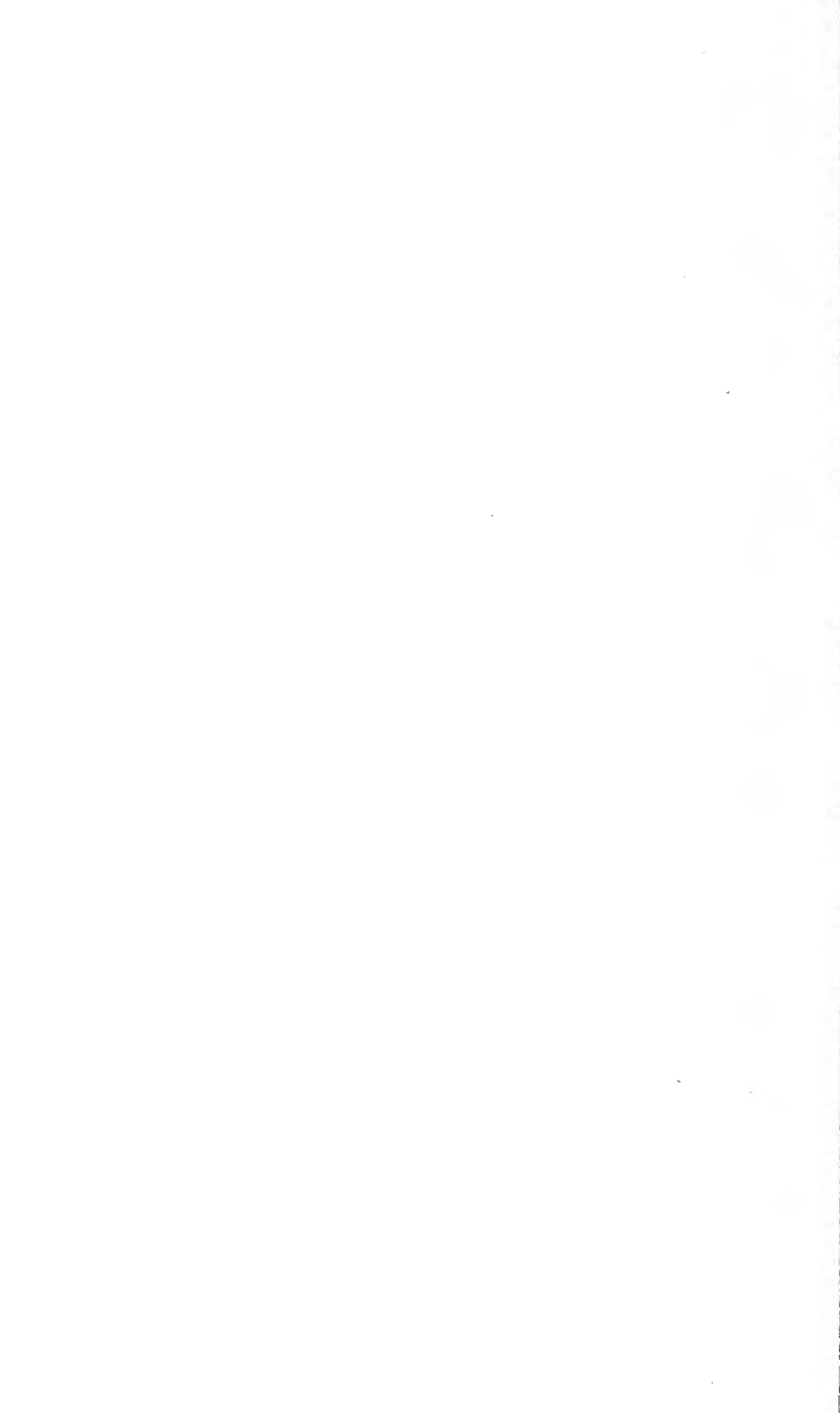
IN MY OWN LIFE

Finally, I want to share with you something extremely personal. My wife, Nancy, and I jog daily. About three months ago, while running together, she told me she had been to a doctor and was told she had developed some growths which could prove to be dangerous. I was caught nearly breathless as we continued to run. My mind began to spin and I could hardly believe what I had just heard. I knew this was a real threat. Her mother and several close relatives had died of cancer.

For several days I experienced grief, and anger and all the other emotions that accompany that kind of news. I nearly raised my fist in protest to God. Then, one morning as I arose early to pray, I wept quietly for some time and fell asleep with my Bible in my lap. I awoke from my tearful sleep and my eyes were fixed on a passage of Scripture: "Where is your faith?" Jesus had asked that question of his disciples in the midst of a storm. In that moment a sense of joy flooded me and I began to laugh and rejoice with God. How could I have been so blind as not to see and know that God is God? If we simply trust him, even in the greatest tribulations he will see us through. I had seen the reality of God in the lives of so many but I had felt so helpless in my personal predicament. As I understood what God was saying to me through his Word, I realized that no matter what, it was my faith in his great ability to care for me and my family which would see us through. From that instant, I ceased to worry. I was concerned about my wife's health and I realized life would not be easy without her. We had learned to love each other deeply through the years. Still I was moved to do that which I should have from the very beginning. I trusted God.

What a relief when several weeks later we learned that everything was all right. That experience gave me a whole new view of my home and myself. If we seek him first, Jesus said, then all other things will be taken care of (Matthew 6:33). Nothing is more important than our relationship to him.

I have given this testimony as one of God's children, struggling for truth and the reality of Christ's love. I feel I have come far in this walk through life, but somehow it seems like only the beginning. There is so much more for all of us to know and experience in the Lord of our salvation!



FACING THE PROBLEMS OF THE CHARISMATIC MOVEMENT

Chaplain (MAJ) David C. Hambrick, Jr.

One of the greatest dangers to an Army chapel today is the Charismatic Movement. It has all the potential of splitting our effort, reducing our effectiveness, and threatening our credibility. It is a threat in the pew. It is a greater threat between chaplains.

The movement definitely has a message. I believe that message must be heard, evaluated, and appropriately implemented. I am not sure proponents of either side of the question are handling this three-sided task creatively. For the most part the atmosphere is negative and therefore damaging and restrictive in its own potential effectiveness. There are those in the Chapel program that do not hear well any call to innovation. There are those within the Charismatic Movement who do not have patience to restate their message before judgmental reaction becomes too destructive to be heard. The noise generated between these two makes it difficult for the interpreters "of God" to speak (Biblically, Paul asked speakers in tongues to be silent unless that could be done). Without hearing and understanding, creative action becomes frustration.

Over and over again I have had to claim my own faith in the presence of this movement. If you do not stand firm and know where you are, the movement will shake you. I have watched chaplain judge chaplain and members ignore members. I have repeatedly insisted on my right to express my faith while giving acceptance to theirs. More than once the movement has accepted me. More than once it has rejected me.

No soundly rooted Biblical student can ignore the responsibility to know the implications and origins of any message to the Church. Gamaliel, the wise and learned teacher of Israel, had an excellent message for us (Acts 5:34-39). I do not propose the same reaction on the part of the chapel members to that message (5:40). I rather suggest that we determine "if of God, or man." If from man and man's need, the

Chaplain Hambrick, a Presbyterian clergyman, is presently assigned to the 82nd Airborne Division Artillery, Fort Bragg, NC. He is a graduate of Louisville Theological Seminary, with a M. Div. degree. His training includes one year of Clinical Pastoral Education at Walter Reed Army Medical Center, Washington, DC.

Biblical injunctions are clear. If from God, then we must hear and from our best "councilors" implement (Jer. 23:22).

Sensitive chaplains have been questioning their effectiveness for years. Such chaplains and their congregations would welcome all the help they can get. Our energy and resources are misspent in defensiveness. It is necessary for me, out of my personal feelings, to explain my own experience and what I consider a workable response.

The base roots of the Charismatic Movement find their meaning and association around the Greek, New Testament word "charisma." It means "gift" of God or "grace" of God. Every Christian has been blessed by God with certain gifts and "something of" his grace. This is also an Old Testament concept. Note the "blessed gifts" relationship of Genesis 1:28: "And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion . . .'" God is active in giving gifts and grace. Every Christian may claim "charisma." In fact, it belongs to all men. God gives talent and ability. He is not "out there" some place, or "over there" waiting to become involved. God is constantly at work around the lives of people. When we accept his involvement he works in and through our lives. When we refuse his involvement we deserve the confusion in our lives.

EMPHASIS ON ONE EXPERIENCE LEADS TO EXCLUSION

This puts me squarely on top of the first problem the Charismatic Movement has given the military community. Charismatics frequently question any Christian experience that does not look and sound like theirs. I hasten to add that this is not a failing unique to them. I have seen liturgical churches lost in liturgy. I have seen churches lost in emotion and fundamentals. While I have watched a charismatic service in the military drop in attendance from over 100 to less than 24, I have also watched a liturgical service fail as it became lost in form and neglected the personalization of the Gospel.

The second problem is exclusion. I believe the uniqueness of an individual is precious to God. I believe every person is somehow aware of God's activity with him over the unfulfilled uniqueness of his person. People want to know who God is and how he works in their lives. They want to know how God knows them so well. Most of us feel as if God should clobber us soundly for not doing what we already know. It is hard to accept the soft surge of God's creative love constantly revealing the knowledge of rightness in our lives without expecting to be booted in that direction at the same time. Knowing means we can choose to do. "You shall know the truth and the truth shall make you free," means *we* can move with it, rather than grasp and grasp, simply surviving by some frantic reaction. To tell such a questioning person, "Do it this

way," may not be enough. The first time may be too new or different. Their skill level is the question. While many of us use the same modes or instruments to get from one place to another, I still expect an individual to begin his journey from the point where he currently is.

God does not change. His activity within the life of a non-Christian or a Christian is the same. God, through the power of his Spirit, constantly confronts us with honesty of life, realness of life, and workability of our life style. When a person is trying his life, based upon whatever value system he has accepted, God still confronts him Biblically with what may be called Christ-likeness. When someone suggests a change in the life style of another person, that change may be accepted with the assumption that he will not be rejected simply because he is a slow learner. People expect similar considerations from God's people. The average person knows God's internal power is pulling him toward internal truth and external honesty. The problem is in accepting the life he is called to, because it seems so different and "no fun." If we reject someone over a Christian issue, we raise questions about our sincerity and the workability of the life God is trying to lead him to. The repetition of this rejection makes the credibility of the entire Christian movement questionable.

I would not deny the reality of the Charismatic Movement. I am aware of its presence in every denomination and in the military community. I see the Movement as a legitimate instrument of spiritual revival with Scriptural justifications. I also realize the Charismatic Movement experience is often manifested in ways that can shake the foundations of a chapel community—especially a community which has pulled its worship and activity in upon itself. The chapel that is stiff and rigid or afraid to relax in natural honesty before God hardly knows what to do with an "Amen" or "Praise God." On the other hand, while the agreement illustrated by an "Amen" may be natural, it may also be detrimental if repetitive. The sudden speaking in tongues in a rigid place is not contributive, but destructive and threatening. The healing process might be therapeutic, but not without trauma. Few would deny the evidence from the New Testament (1 Cor. 12:31) that listed among the "gifts" of God to the Church is found "the speaking in tongues along side of the interpretation of tongues." Other gifts claimed by the Charismatic Movement are also listed. I am not denying God's ability or willingness to give what is needed by his people at any point in history. I believe these gifts exist and can be found as true manifestations of the Holy Spirit. Nevertheless, those who feel their Christian life has been renewed by these particular gifts should be particularly careful to avoid divisiveness and positively seek to promote harmony in the chapel program. Too often I have experienced the Movement contributing to a

squabble over some item of faith, paralleling the one in Corinth addressed by Paul (1 Cor. 1:12).

The cornerstone of the chapel is the cornerstone of the Church. It is Jesus Christ and the "gates of hell shall not prevail against it." Party loyalties and closed hearts only produce barriers. The necessary question for either side of this issue is always: Who is in control? God calls us to internal and external peace. Satan leads us into confusion and frustration.

RECOGNITIONS THAT STRENGTHEN THE CHAPEL

Generally, the chapel program, involving members of many denominations, is supported and strengthened when its faith recognizes that:

1. *The Holy Spirit dwells in all believing Christians.* All Christians are born of the Spirit. It is through his working that the individual enters the Christian life (justified). To limit God to human ways is simply an ego trip I want no part of.

2. *Every Christian has some spiritual gifts.* These gifts are as great and various as individual personalities. There is no basis to claim persons or gifts belong in special places. Each, when harnessed in God's use, supports the Chapel program. (1 Cor. 12:7; Rom. 12:6-8; 1 Cor. 12:4-11, 27-31; Eph. 4:11-12; 1 Pet. 4:10-11). To teach others that some Christians have spiritual gifts while others do not is neither valid nor desirable. To be open to use what I have and realize that usage may lead me to discover additional gifts the Spirit is prepared to bestow is a step toward Christian maturity. To use any gift so as to belittle or put down another Christian is Gnosticism.

3. *Christians grow in their ability to use their newness of life in thought, word, and deed.* This is an age-old axiom which does not insist that you copy me completely, but allows you to try my experience in any of your life situations. Tell me "why," not "how," and we can join each other in thanking God for his grace.

4. *The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control* (Gal. 5:22-23). If no trace of these can be observed, Christians can correctly question the presence of the Holy Spirit. Where there is such fruit the presence of the Spirit of God may be recognized.

5. *The bestowal of special gifts is only part of the Spirit's work.* The Spirit is supportive in the daily struggles of life, illuminating in the midst of individual, confusing situations and strengthening in the middle of life's crises—giving us confidence that we are heading toward the right place even though we do not yet know where the problem is to

end. The peace of God that passes human understanding takes root and vibrates in daily life by the power and presence of the same Spirit who steps into history at a selected time for a special purpose.

I have referred to five areas which I consider problems raised by the Charismatic Movement within the Military community:

1. *An insistance upon becoming a carbon-copy Christian.*
2. *Exclusion.*
3. *An uproar game over who is in control over which group.*
4. *Introduction of pious gymnastics over what gifts I have and you do not.*
5. *The tendency to present the image of the Holy Spirit in my special box.*

I believe chapel congregations need to pray for a sensitivity to see God at work in our world today. The fear of the unknown and the unfamiliar should not blind us to the diverse effects of the Spirit of God in the lives of believers. It is difficult to discriminate between the true, the mistaken, and the fraudulent. But we must. We must do so by the penetrating two-edged sword of God's truth awakened in us by his Spirit. On the one hand, chapel communities need the enthusiasm and joy brought to them by those of the Charismatic Movement. On the other hand, those who rejoice in the more traditional modes of work and worship have a sobering depth to share with their charismatic brothers.

BALANCED GUIDELINES TO THE CHAPEL

1. *Be open to innovative ways* in which God, by his Spirit, may be speaking in this marvelous world of computer and transistor. Remember, the Spirit does not speak on his own authority (1 Thess. 5:19-22; John 14) but brings God's will to you (John 16:12-15). Welcome new experiences which deepen your faith and stretch your concepts. Welcome new faith tools as readily as you purchase more efficient ones for man made items.

2. *Be tolerant and accepting* of those whose Christian experience differs from yours. Looking in the window of a new-born nursery at the local hospital shows us very little of the unique persons who will grow from those tiny cribs. We all stand looking in a mirror and see dimly what we one day will become. The promise is that eventually we will see the truth of ourselves and what we one day will become. We will see the truth of ourselves reflected in and from our risen Lord. We will be like him. Our spiritual age at that time may shame us all for our previous Christian immaturity.

3. *Cultivate friendship with all.* Seek common ground upon

which we all can till our soil. Seek the growth not the division of the Body of Christ.

4. *Remember that God himself sent his angels to declare his pleasure with man and his desire that man have peace.* The occasion was a birth. The setting was a hillside (Luke 2:14).

The criterion by which we judge the validity of another's religious experience must always be its compatibility with the mind and spirit of our Lord Jesus Christ. Experiences which increase self-righteousness, hostility, exaggerated claims of knowledge and power are subject to serious question by Christians.

When charismatic experiences clearly result in deeper faith, joy, and happiness; when it is apparent a person grew in his knowledge or ability in Christ-likeness; when we observe him enabled to reach out to the saint or the sinner with Christian grace supported and motivated by "agape" love, the basis for our judgment of others is gone.

TO THOSE WHO HAVE HAD A CHARISMATIC EXPERIENCE

1. *Keep your charismatic experience in perspective.* Having God's Spirit "rock your boat" does not mean you are better than other Christians, but it hopefully means you are a better Christian than you were before.

2. *Remember, there are many types of Christian experience and gifts.* Note the lists in the New Testament and Paul's own words. No one person has them all. My willingness to accept God's "charisma" is as genuine as yours. Bring your particular "gift" or "grace" into the Body of Christ. Running off in a corner only denies others my "gift" or "grace." The Parable of the Talents has a lot to say to all of us.

3. *No single individual knows the mind of God.* Jesus did not claim complete knowledge of God's will, even though he claimed a "oneness" with the Father. Christians must resist the temptation to pose as authorities of spiritual experience, or Biblical questions. Claim your own experience and testify of others. But allow God to work in each individual (Phil. 1:6).

GUIDELINES FOR THOSE WHO HAVE NOT HAD A CHARISMATIC EXPERIENCE

1. Pray that God will keep you alert to what is your place in the chapel today. I believe God is constantly seeking to reform and renew our Christian mission to the military community. Seek to do your part through your chapel by becoming more effective in a workable way. You may not have to change for growth to occur, but you must be willing to change. I have never experienced a time of greater loneliness

in the mass of our military communities nor a greater search for individual purpose in living. Our legions seem to be growing in their captivity, waiting for the good news of God's love. Do not mistake harvest time for planting time.

2. Should some member of your chapel have a charismatic experience, accept this development and look for its God-approved fruits.

3. New things are not always negative. Take enough calm time to evaluate something before becoming a judge. The Apostle Paul, after a lifetime of religious training, took roughly two years to work out the meaning of his Damascus road experience.

4. Not having a charismatic experience says very little about your reliability as a Christian. Each Christian is unique in the world and in God's eyes. Avoid the problems of both the youngest and the oldest son in the story of the Prodigal. Seek the mind of Christ daily and you may never have to grieve about not loving or serving the Giver of all good and perfect gifts. After all, you may already be handling God's involvement with you creatively. If not, then get on with it. Why delay?

Christian chaplains and their congregations can stand firmly, side by side, affirming that JESUS CHRIST IS LORD to the GLORY OF GOD THE FATHER. Herein lies our oneness, the Church in union, seeking to be all things to all men that others may be saved.

RECOGNIZING THE VALUE OF CHARISMATICS FOR THE MILITARY CHRISTIAN COMMUNITY

Chaplain (COL) E. H. Ammerman

Charismatic Christians are Christians. Non-charismatic Christians are Christians. All Christians should love, yes, are commanded to love each other and live in harmony together with the fruit of the Holy Spirit evident in their lives. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22).

When I first began to meet charismatics, back in the mid-1960's, I was somewhat apprehensive since I had never spoken in tongues. Because there was considerable emphasis on this, I thought them a bit weird. However, in the openness that a general Protestant approach is supposed to have, and out of respect for others who were unquestionably sincere, I decided not to "turn-off" toward them. Not knowing much about "gifts" at the time, I had at least determined to exercise more affirmation than criticism. Fortunately, someone referred me to Acts 5:38-39. There the scholar Gamaliel said, "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God; ye cannot overthrow it; lest haply ye be found even to fight against God."

I also remembered the phrase of Acts 23:9: "We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God." Again, there's the solemn warning of Jesus himself about ascribing to Satan the work of the Holy Spirit (Matthew 12:31-32): "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Clearly, if 'tongues' are of the Holy Spirit and are spoken against as of the devil, blasphemy is involved. I believe there are three categories of 'tongues': the valid, Scriptural gift of the Holy Spirit;

Chaplain "Jim" Ammerman, a Southern Baptist, is the Post Chaplain of Fort Leavenworth, KS. After almost 23 years in the Chaplaincy, he elected to retire to enter a teaching/conference ministry on 28 February 1977.

self-induced 'tongues,' knowingly or unknowingly; counterfeit 'tongues' given of the devil. We must judge each carefully and scripturally lest we blaspheme.

Originally, I had an image of chandalier-swinging, rug-chewing people caught up in a pandemonium of public display. Proceeding with caution, yet with enough openness to listen to charismatics as individuals, I attended (almost secretly) some of their services. To my amazement it took years before I heard more than a combined total of a very few minutes of tongue speaking! Generally, I learned it is a personal, devotional experience. Occasionally, tongues may be used in a prophetic utterance and then require interpretation into the common language. Both usages are mentioned in 1 Cor. 12, 13, 14.

WAYS OF DISSERVICE

Now it must be noted that some who speak in tongues do a disservice to the Charismatic Movement by one or more of the following:

1. *Assuming a spiritual superiority complex* while being pleasant-appearing and Bible-carrying. This is soon evident and usually obnoxious.

2. *Being insensitive to the concept of Christian discipline.* A dedicated, holy life is not forthcoming in their lives. If speaking in tongues is a special blessing from God, it should be followed by a sincere attempt at a holy life.

3. *Becoming essentially unteachable.* This attitude damages genuine, sincere tongue-speakers and hinders any chaplain who would like to be open and charitable toward all Christians.

4. *Splitting Christian fellowship* instead of bringing overall unity to the body of Christ. The unity of that body, after all, is the major theme of 1 Corinthians 12.

5. *Turning into "church-hoppers" or "spiritual bums."* Repeatedly changing from one church to another, or one chapel to another, they falsely assume that few are good enough to serve them.

A SOURCE OF DEDICATED WORKERS

In most cases, however, I discovered that when I, a Southern Baptist, became as open to charismatics as I was to members of established denominations, my chapel was awarded with a most dedicated, zealous and self-less new dimension of Christian workers. As time went on, I further discovered that, while on the surface there appeared to be only about two to five percent charismatics in the communities I served, actually there were many more. Originally I only knew about the most outspoken charismatics, those who were a bit abrasive to me and others.

Nearly four times that many turned out to be charismatic. They included those who simply appeared to me to be warm, concerned, dedicated Christians. I was further enlightened to find that committed, volunteer chapel workers included nearly twice as many charismatics as other Christians. That percentage has held constant (or increased) in my last six assignments, including Fort Leavenworth. In most cases, they are the most genuinely ecumenical people I have ever known. Unfortunately, their sincere love is often misunderstood. If indeed they have made a renewed commitment to God in Christ, then they have further opened their hearts and lives for a new fullness of God. In a sense, there is more of God in them personally than before. God, who is Love, manifests himself in the individual by leading him to become more loving and tolerant. This is especially true of those whom I had not recognized to be charismatic for some time. I had only known them as loving, warm, dedicated Christians who loved me and cared for me. They voluntarily worked for me while I was being cautious, if not critical, of a phenomenon they had experienced.

No doubt there are many charismatics who only became Christians at the time of their "Holy Spirit Baptism." Most, however, had been Christians for some time and simply entered a new dimension with the Lord. Earlier, they may have labored in the kingdom only as a duty. They may have been nominally involved. Following this new dimension, however, their work for the Lord became a labor of love. They serve the Lord enthusiastically in the spirit of Romans 12:11: "Never be lazy in your work but serve the Lord enthusiastically" (*Living Bible*).

While many charismatics maintain that speaking in tongues is the initial and certain proof of a baptism by the Holy Spirit, I do not personally believe so. I do believe it is common and many who receive the baptism may eventually speak in tongues. Yet we must heed the admonition of 1 Corinthians 12:29-30: "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" While someone may ask, "Don't you charismatics think you are 'super-Christians,' that you're better or more spiritual than other Christians?," the appropriate and sensible response would be: "No, as a charismatic I am not a 'super-Christian.' I am a normal Christian in the light of Holy Scripture. I don't compare myself with anyone. I only know that I am more spiritual, better committed to Christ Jesus, than I was before I entered the charismatic experience."

This brings us to a significant point. Are we able to accept the fact that we are not all in the same place spiritually? Obviously, we are not. At this moment, some are closer and some farther away from the Lord than they were earlier in their own lives. Hopefully we will all be

closer to the Lord in days to come than we are right now. Certainly we can agree that each of us could be closer to the Lord, more dedicated, than we are right at this moment. Why should we be upset if someone else is experiencing a new dimension of Christian growth? Are we so threatened, so insecure, that we are unable to accept others where they are, even though they may be more exuberant than we are now or perhaps have ever been? Our concern should not be that others are advancing spiritually, but that perhaps we are not.

GUIDANCE TO THE CHARISMATIC

Allow me, now, to offer some guidance. First, to those of the Charismatic Movement:

1) *Not everyone has the same calling nor the same gifts from God.* While all Christians do have a calling of God, with accompanying gifts to fulfill that calling, this may not be understood. Some gifts of God, therefore, may not be received or applied simply because they are not recognized as being available or already inherent within us. If "Jesus Christ is the same yesterday, today, and forever," then one of his continuing roles is still that of being the Baptizer in the Holy Spirit. When this is not known or taught, perhaps even openly rejected, we nearly preclude its coming to pass. What was to be a normal experience for many Christians has therefore become an abnormal or unusual one. Every church that practices the rite of confirmation includes the words: "Receive ye the Holy Spirit." God has spoken to us on this matter not only through Scripture but also through the church fathers.

2) *Even if God directs me to share his message with others, I am only to share it.* I am not charged with "grabbing people by the throat" and insisting on their submission to his message. God will deal with hearts as he sees fit. He even allows us, albeit tearfully, to refuse him at any point. If this were not true he would have forced all people to be Christians.

3) *God recognizes our individual uniqueness, for he has made us thus.* Therefore, let him deal with us uniquely. While we are to share our Christian experience, and God counts this witness very important, charismatics, of all people, should know it is the Holy Spirit's office to convict, to effect changed hearts, minds and lives. It is not any other person's office! God knows how to bless each of his children with what is an acceptable blessing to them at any given moment. In fact, this uniqueness of personality may modify somewhat the overt expression of our personal religious experience.

GUIDANCE TO THE NON-CHARISMATIC

For those of us who are not part of the Charismatic Movement we

would do well to consider ultra-dispensationalism, and the discussion of temporary and permanent gifts. God promised in Joel (Chapter 2) and certified in Acts (Chapter 2) that he would pour out his Spirit in the Last Days. He did *not* say he would *stop* 'pouring out' (freely giving) his Spirit in the Last Days. Certainly we are more in the Last Days now than we ever have been, so we must expect him to 'pour out his Spirit.' He promised to 'pour out' without any stipulations as to whether the world or we as Christians desired or expected it! The Holy Spirit will be poured out—and that, I believe, is what we are seeing! Praise the Lord!

As to God's gifts, I have no doubt that each and every good gift God ever had for his people he still has available for us now, whether we know it personally or not, or whether we expect to receive it or not. Pentecost should be one of the "High Holy Days" of the Christian year, coequal with Christmas and Easter. It is through the outpouring of Holy Spirit that Jesus is still Emmanuel, "God With Us."

One of the primary doctrines of the Bible, unfortunately ignored, played down, or slighted, is the Lordship of Jesus Christ. Charismatics often make more of this than other Christians. Their understanding of the Lordship of Jesus involves every facet of life—time, talents, resources of money, position, and influence. Think what that type of dedication and submission to the Lord can mean in our military communities, in our Chapel programs, in our financial needs and our volunteer requirements!

Chaplains especially should be open to differing religious positions, commitments and beliefs. We not only allow, but require direct supervision or monitoring of varied cult gatherings on post. Yet we may attempt to squelch or down-play fellow Christians simply because they are charismatics. We should be knowledgeable of the charismatic renewal and of its positive aspects. Professionally, chaplains should be as positively concerned with the worship needs of charismatic Christians as they are with those of other constituents in the military community. At this moment in history, charismatics are far more recognized by major denominations and are certainly more numerous on our posts than other groups that receive our considerable cooperation, if not assertive support. Simple fairness, if not Christian collegiality, ought to insure charismatics a full opportunity within the Body of Christ.

The great majority of charismatic Christians whom I have known have been a tremendous asset to our military Christian communities. They have a current, vital, and dynamic sense of the reality of the Christian faith. The Bible to them is a testimony of God's contemporary activity. Prayer is a joyful experience and is practiced much each day. Fellowship of believers (*Koinonia*) under the Holy Spirit is a reality. Their ecumenism flows from a spiritual unity that transcends de-

nominalism. The Eucharist has a vital, fresh meaning of the Lord's Real Presence. The Christian faith is so precious, so joyful, that it is shared as a living experience. They overflow with the living Jesus and are adorned with an evangelistic fragrance. Their desire to be present with the Lord Jesus Christ renews the eschatological hope.

Acting from a position of ignorance or unconcern is short-changing the kingdom. One chaplain even asked me how I "controlled" charismatics; did I have a special place for them to meet where they could 'talk in tongues?' My reply was that we had no special meetings. On our post we meet as Christians—Christians of differing spiritual warmth, position and stance, yet all members of the Body of Christ, each accepting the other as our physical bodies accept their various parts. Charismatics are a part of the whole, and I am one with them!

TRADITIONAL AND NEO-PENTECOSTALS WITHIN THE MILITARY COMMUNITY

Chaplain (LTC) Robert D. Crick

Pentecostalism, or as some would call charismatic renewal, has certainly had its impact on the Christian community in the military. In less than twenty years, what once was known as the distinct characteristics of the mainline pentecostal churches (Church of God, Assembly of God, Church of God in Christ, Four-Square Gospel, and Pentecostal Holiness) have now become the symbols of charismatic fellowships representing almost every old line denomination. For example, in the Columbus/Fort Benning, Georgia area, charismatics have their choice of Catholic, Presbyterian, Methodist, and a goodly number of independent fellowships. A charismatic nun directs the Fort Benning Catholic religious education program and a number of other spiritual renewal activities. Home meetings led by the newly "Spirit baptized" persons are almost common place. At a recent Holy Spirit renewal conference at Fort Benning, General (Ret) Ralph E. Haines, an Episcopal charismatic, spoke to charismatics representing at least twelve different denominations.* He noted that the emergence of the Spirit renewal movement has, unlike anything in modern history, brought the Church in closer fellowship and that it shall continue to bridge the gaps created by denominational seclusion.

Paralleling the growth of charismatic fellowships in old line denominations has been a phenomenal growth within the traditional pentecostal churches. The oldest of these denominations, the Church of God, with headquarters in Cleveland, Tennessee, is experiencing an annual 7% growth rate and expects to double its membership in a decade. The Church of God Military Ministry supports fellowship around the world with literature, retreats, camp meetings, etc. Many leaders in pentecostal denominations see this growth as fulfillment of Biblical prophesy. Traditionally, pentecostals have claimed that God's promise in the book of Joel "to pour out my Spirit on all flesh" (Joel 2:28)

*Note the article by General Haines in this issue, pp. 11-22.

Chaplain Crick, a Church of God minister, is presently director of the Clinical Pastoral Education Center, Fort Benning, Ga. His specialized training included a CPE internship at the National Institutes of Health, Bethesda, Md, and 18 months of supervisory training at the Georgia Association for Pastoral Care, Atlanta, Ga. He is a nationally certified supervisor with the Association for Clinical Pastoral Care and is a fellow in the American Protestant Hospital Association.

would be a modern day eschatological "happening." They see the pentecostal movement as God's vehicle for ushering in the Last Days.

The classic pentecostal movement began in established churches at the turn of the century with pockets of Christians hungry for a deeper commitment to a more personal relationship to Christ (generally resulting in long prayer sessions) and "holy living." (This dedication to the sanctification process led them to be labeled as "holiness.") Separate pentecostal fellowships emerged (similar to those existing today in old line denominations) initially within the established denominations. It was not long, however, until these peculiar folks, at times called "holy rollers" (a term often attached to the emotional joy resulting from the Holy Spirit baptism) were ostracized and formed their own separate fellowships. William Sweet observed that:

A practice very common among the "respectable churches" is to denounce these underprivileged groups; to call them all "holy rollers," to sneer at them as trouble makers. I have heard ministers say that they were glad that such groups existed, for into them troublemakers were drained off . . . but, as someone has suggested, it is "the cranks" which turn the world.¹

Having been bred on a history of being peculiar, holiness, and pentecostal, and even spotlighted as a Third Dimension of Christendom, the question is then raised: How do traditional pentecostals view "new pentecostalism" or "neo-pentecostalism?" What sort of excitement is aroused among classic pentecostals when they hear testimonies by pentecostals in the Methodist, Episcopal, or Catholic Churches? How do they reconcile the historical pentecostal teachings that the Holy Spirit Baptism is subsequent to cleansing, a teaching related to evangelical and holiness traditions? Dr. Ray H. Hughes, a noted critic of neo-pentecostalism, contends that as long as pentecostalism was confined to the evangelical tradition the issues were generally not fundamental in nature. However, with the pentecostal movement having crossed into divergent doctrinal positions, Dr. Hughes, and other pentecostal scholars, have called for a re-assessment of the movement and a re-affirmation of old line pentecostal doctrine.² In this light let us consider a few of the major issues as they have surfaced in my experiences with military pentecostal fellowships.

HISTORY AND DOCTRINE

Believing that God is wanting to bring renewal to all Christians, most traditional pentecostals view the charismatic movement within the military with enthusiasm and support. Particularly in the military,

¹ William Warren Sweet, *Revivalism in America* (New York: Charles Scribner's Sons, 1944) p. 177.

² Ray H. Hughes, "A Traditional Pentecostal Looks at the New Pentecostals," *Christianity Today*, June 7, 1974, p.

where there is an amalgamation of many Christian traditions and denominations, a general acceptance and mutual fellowship exists between old and new pentecostals. Admittedly, by both claimants this fellowship has mostly been confined to worship and prayer services. However, the most potent questions raised during the recent renewal conference at Benning had to do with the relationship between the Baptism-in-the-Spirit experience and the doctrine or belief which the recipient of that experience holds. Is it possible that the Baptism in the Spirit has nothing to do with one's doctrine, way of living, or historical dogma? It was around this issue that new and old pentecostals began to claim their unique interpretations and to more carefully assess what they mean by the word "pentecostal."

For traditional pentecostals, doctrine must always take precedence over experience. Emotional experiences, regardless of their nature or acclaimed benefits, must be put to the strictest Scriptural test. Having been accused of putting too much emphasis on emotionalism similar to the "wild fire" in the Corinthian church (1 Corinthians 14:37), traditional pentecostals, using this same example, alert its members to the fanaticism that exists when one's experience is detached from strict adherence to the Scriptures. Furthermore, coming out of an evangelical and fundamentalist history, the traditional pentecostal finds some problems in affirming the Roman Catholic view that "a certain fullness of life in the Spirit" consists in the infant's becoming a member of the believing community.³ They see this doctrine more related to Catholic historical dogma than Scripture and would challenge such "spirit infillment" as having little Scriptural basis. As Dr. Hughes asserts, "the baptism in the Holy Spirit is an experiential doctrine based upon Scripture and dependent upon man's faith in and obedience to the word."⁴

In a positive note, however, Catholic pentecostals, in the way in which they conduct their fellowship meetings, have challenged traditional pentecostals to look afresh at their practice and teachings of water baptism, feet washing, and the Lord's Supper. What is commonly referred to as "baptismal grace" in Catholic charismatic circles has alerted other pentecostals to open discussion as to the practice and teachings of these ordinances. Whereas classic pentecostals place heavy emphasis on the actual moment of "Baptism in the Spirit," other pentecostals, especially those from a more liturgical tradition, tend to speak of the Spirit's sacramental grace. This new language (for traditional pentecostals) has led to renewed interest in more sophisticated Biblical and theological studies. Out of these studies differences in denominational doctrines have been more clearly identified. In one sense the honeymoon for

³ Kilian McDonnell, "Charismatic Spirituality: One Among Many," *Theology Digest*, vol 22, no 3, Autumn 1974, p. 211.

⁴ Ray H. Hughes, *op. cit.*, p. 1037.

pentecostals in the military is over, but a more realistic relationship which recognizes these differences has begun to develop.

THE BAPTISM EXPERIENCE

Speaking with tongues as the Spirit gives the utterance in most traditional pentecostal fellowships is considered the initial and physical evidence of the "baptism experience." This experience is additionally (for most traditionalists) tied inseparably to the transformed life. With Scripture as the experiential authority for the baptism event, traditional pentecostals will quickly remind other pentecostal brothers, "For God hath not called us unto uncleanness, but into holiness. He therefore that despiseth, despiseth not man but God, who hath also given unto us his Holy Spirit" (1 Thessalonians 4:7-8).

Catholic and other neo-pentecostals have taken liberties of interpretations concerning the "baptism experience" that is at times shocking to traditional pentecostals. Some think of it as simply a renewal of earlier commitments, others the "actualization" of the covenant that took place during infant baptism, and now recent discussion of a "presence-person experience." Father McDonnell, noted Catholic authority on the charismatic movement, says that terminology has shifted away from the word *pentecostal* and more specifically to the word *renewal*. But he carefully asserts this is not simply a renewal of the charismatic nature of the Church but more of a renewal of baptismal grace. He says "the primary focus of the giving of the Spirit is the celebration of initiation and what is called baptism in the Holy Spirit is the coming to visibility of the Spirit received in initiation. . . . The charismatic movement is a renewal of baptismal consciousness."⁵

Following this line of thinking, speaking with tongues for many neo-pentecostals would not necessarily be linked with baptism of the Spirit. As Father McDonnell explained in another article a better expression for Catholics would be "release of the Spirit." He contends that classical pentecostals limit the visibility to the more prophetic gifts, such as tongues, interpretation, healing, etc., but by linking Spirit and water baptism, it affirms an age old tradition of "one faith, one Lord, one baptism." Clarifying the Catholic position he said:

Because the theological reality of what is called "the baptism in the Holy Spirit" and of initiation are the same, many would prefer to call this coming to visibility of the Spirit "the release of the Spirit." In the case of a community which practices infant baptism this fullness may only attain total realization in experience and ministry at a later day when one responds to the presence of the Spirit with a new openness and with expanded expectations. "Release of the Spirit" helps to avoid the confusion of two baptisms.⁶

⁵ Kilian McDonnell, "The Catholic Charismatic Renewal: Reassessment and Critique," *Religion in Life*, Summer 1975, p. 142.

⁶ Kilian McDonnell, "Theology Digest," *Religion in Life*, Summer 1975, p. 214.

Here again, for traditional pentecostals the experience of "baptism" and interpretation of that experience cannot be separated from Scriptural foundation. Within traditional military pentecostal fellowships there is no question but that the "Spirit baptism" process follows the Lukan pattern; that is, the believers are given full assurance of his baptism of the Holy Spirit by an initial utterance of tongues. Dr. Hughes feels that the failure to see this fundamental truth lies in a misinterpretation of the initial evidence of the baptism (such as Acts 2:4) and the gifts of tongues as set forth in 1 Corinthians 12 and 14.⁷ Most traditional pentecostals would quickly add that this initial evidence does not represent a quantity of the Spirit (stressing the word *initial*) but points the newly "baptized" believer toward a fuller and more mature Christian life.

As one might suspect by now, the theological differences between old and new pentecostals are real and fundamental. Traditional pentecostals, for example, also have trouble separating the baptism of the Spirit from a certain style of Christian living. Most old line pentecostal churches believe and teach a separated life that effects changes related to specific habits such as smoking and drinking. This contrasts sharply with Ranaghans' contention that baptism in the Holy Spirit is not to be confused with cultural forms of religious expression common in pentecostal denominations. They wrote further that:

While considerably tempered over the last several decades, the revivalistic culture continues to pervade denominational pentecostalism. It is perhaps the gift box in which the gift comes among those people—but it is not to be confused with the gift itself. In its own cultural setting and development, this religious life-style is quite beautiful, meaningful and relevant. But it is not essential to nor desirable for the baptism in the Holy Spirit, especially among people of far different religious backgrounds.⁸

This whole argument further identifies traditional pentecostals as having roots deeply embedded in the holiness movement. They cringe when one discusses tongues as a psychological release or more particularly when they hear of the "baptism experience" being imparted as simply phonetic sounds which can be instructed or copied. To traditional pentecostals tongues of the Spirit are sacred manifestations which cannot be manipulated or interpreted apart from Scripture.

SOME CONCLUSIONS

With this surge of growth of pentecostal fellowships some have expressed fear that their differences of theological focus will eventually weaken the whole renewal movement and consequently the pentecostal

⁷ Ray H. Hughes, *op. cit.*, p. 1040.

⁸ Kevan and Dorothy Ranaghan, *Catholic Pentecostals*, (Paulist-Newman, 1969) p. 154.

message. This has certainly not been the case. Generally speaking, military pentecostals get along extremely well, continuing to promote each other's fellowships and special rallies. New and old pentecostals understand that *glossolalia* or any other spiritual phenomenon cannot alone serve to unify the church, and at most we must try to understand our differences in order that our own doctrinal positions be strengthened. The early church rallied around a shared faith that included a deep appreciation for both the Word of God and the shared historical experiences. For the most part the movement has helped to destroy some of the barriers built up between classic pentecostals and old line denominations. The word "pentecostal" for many conjures an image of emotionalism, fanaticism, and narrow Biblical literalism. Many, who have expressed how they allowed themselves to be prejudiced by this image, have now found a deeper and exciting way to experience their relationship to Christ. For some military chaplains this involvement in pentecostalism has created tension between them and their endorsing denomination. However, when dealt with on an individual basis, most denominations see this renewal as a healthy involvement that ultimately leads to a deeper commitment to ministry and the Word. To old and new pentecostals alike, this movement cannot be interpreted on narrow pentecostal themes (tongues, prophecy, healing, discernment of spirits, etc.), but must be seen in the larger sense of God's total involvement to Church, ministry, and the world. The sources of its strength in the military have been experienced in a resurgence of teaching, preaching, and general acceptance of the "real" presence of God in and through the Holy Spirit.

A book published recently on church growth was entitled, *Watch Out, Here Come the Pentecostals*. What must one do with this whole movement? How must new and old pentecostals react to each others' differences? What do you do as a chaplain if suddenly one of your best chapel supporters, freshly back from a Full Gospel Businessmen's meeting, tells of having received a new experience which includes speaking in tongues? R. Mark Allen, pastor of the Shady Lane Presbyterian Church, Columbus, Ohio, sheds some positive light on this entire matter. He warmly concludes:

As our charismatics grew in number, there was some concern that they would split the church. On the contrary, I have discovered that most of the charismatics here are so committed to expressing their faith through the church that they were bending over backward to keep a balanced approach and not be divisive.⁹

Maybe a few guidelines and observations from a pentecostal chaplain with some 16 years experience in working with military pentecostal fellowships would be helpful.

⁹ R. Mark Allen, "Charismatics and a Mainline Church," *The Christian Ministry*, July 1974, p. 11.

1. Be careful not to indiscriminately evaluate all pentecostals as sharing similar theological thought or practical disciplines. The movement is wide spread; and though divergent groups may share similar experiences, traditional exegesis and theology greatly influence the interpretations of these experiences.

2. View traditional pentecostals as having deep kinship and roots in the evangelical/holiness tradition; and in no way have they attempted to develop a theology apart from this tradition. In one sense they see themselves as vanguards of these truths, thus calling general Protestantism back to a deep Scriptural commitment.

3. Realize that Catholic pentecostalism has for the most part been internalized as having a significant value within the main stream of the Catholic Church; consequently, Catholic pentecostals, though definitely having signs of spiritual renewal, are more genuinely than ever true to Catholic dogma and practice.

4. Encourage and undergird those interested in a deeper renewal, and be open to new meaning and interpretation of Scripture concerning the Holy Spirit.

INDEX

The following index of the *Military Chaplains' Review* includes all entries from Vol. 1, No. 1 through DA Pam 165-112 (Winter 1977). The index is updated annually in each Spring edition.

AUTHOR INDEX

- | | |
|-------------------------------|-----------------------|
| Alexander, Ch. George W. | Vol. 2, No. 3, p. 45 |
| Allen, Ch. Eugene E. | DA Pam 165-109, p. 17 |
| | DA Pam 165-111, p. 53 |
| Anderson, Ch. Alister C. | Vol. 1, No. 2, p. 31 |
| Atwood, Dr. Bertram deH. | DA Pam 165-111, p. 65 |
| Autry, Ch. Jerry D. | DA Pam 165-105, p. 18 |
| Baily, BG Mildred C. | DA Pam 165-106, p. 45 |
| Baroni, Msgr. Gene C. | Vol. 1, No. 4, p. 20 |
| Bass, Ch. Charles D. | Vol. 2, No. 4, p. 19 |
| Bell, Ch. Arthur F. | Vol. 2, No. 4, p. 10 |
| Bellwood, Dr. Lester R. | DA Pam 165-112, p. 79 |
| Berger, Dr. Peter | DA Pam 165-110, p. 20 |
| Bertocci, Dr. Peter A. | DA Pam 165-100, p. 47 |
| Bichsel, Dr. Alfred M. | DA Pam 165-103, p. 38 |
| Bickley, Ch. Hugh J. | DA Pam 165-107, p. 43 |
| Blustein, Ch. Allan M. | DA Pam 165-111, p. 59 |
| Boyce, Ch. David G. | DA Pam 165-107, p. 27 |
| | DA Pam 165-110, p. 1 |
| Braun, MAJ Bennett G. | Vol. 2, No. 4, p. 10 |
| Brinsfield, Ch. John W. | DA Pam 165-102, p. 35 |
| Brizee, MAJ Harold R. | DA Pam 165-108, p. 75 |
| Brooks, Ch. Porter H. | Vol. 2, No. 2, p. 9 |
| Brown, Ch. Allen, Jr. | DA Pam 165-108, p. 61 |
| Browne, Ch. Clinton E. | DA Pam 165-110, p. 51 |
| Burke, Dr. John | DA Pam 165-101, p. 7 |
| Burttram, Ch. Danny W. | DA Pam 165-104, p. 43 |
| Capitani, Ch. Anthony L. | Vol. 1, No. 2, p. 19 |
| Clinebell, Dr. Howard J., Jr. | Vol. 1, No. 3, p. 1 |
| | DA Pam 165-112, p. 87 |
| Coulter, Ch. David C. | DA Pam 165-109, p. 93 |
| Countess, Ch. Robert H. | DA Pam 165-111, p. 29 |
| Cox, Mrs. Delle | DA Pam 165-106, p. 54 |
| Crick, Ch. Robert D. | Vol. 1, No. 2, p. 53 |
| Daughton, Ms. Sandy | DA Pam 165-106, p. 33 |
| Davidson, Ch. Neal R. | DA Pam 165-102, p. 11 |
| Davis, Dr. C. Anne | DA Pam 165-106, p. 77 |
| DeVeaux, Ch. John A., Jr. | Vol. 1, No. 1, p. 19 |
| Dulaney, Ch. Joseph P. | DA Pam 165-108, p. 32 |
| Duncan, Mr. Tommie L. | Vol. 1, No. 2, p. 7 |

Pam 165-113

Eakin, Ms. Joann N.	DA Pam 165-110, p. 92
Edmonson, Ch. James H.	DA Pam 165-108, p. 46
Edwards, Dr. Herbert O.	DA Pam 165-110, p. 41
Fant, Dr. Clyde E.	DA Pam 165-101, p. 15
Fernlund, Ch. Calvin E.	DA Pam 165-105, p. 27
Fichter, Rev. Joseph H.	DA Pam 165-112, p. 39
Fischer, Dr. Clare B.	DA Pam 165-106, p. 55
	DA Pam 165-110, p. 92
Fletcher, Dr. John C.	DA Pam 165-102, p. 1
Flower, Ch. Edward E., Jr.	Vol. 2, No. 4, p. 41
Foreman, Mrs. Elaine W.	DA Pam 165-111, p. 15
Friesen, Ch. Eugene W.	DA Pam 165-108, p. 23
Furgeson, Dr. Earl H.	Vol. 1, No. 3, p. 53
	Vol. 2, No. 1, p. 1
Galle, Ch. Joseph E., III	Vol. 2, No. 4, p. 60
	DA Pam 165-102, p. 26
	DA Pam 165-111, p. 1
Garrison, Ch. Raymond A.	DA Pam 165-108, p. 15
Gatti, Rev. Daniel J.	DA Pam 165-109, p. 52
Gilbert, Ch. Bertram C.	Vol. 1, No. 2, p. 48
	Vol. 2, No. 1, p. 38
Gnewach, Ch. Donald E.	DA Pam 165-109, p. 65
Grenz, Ch. Clinton E.	Vol. 1, No. 3, p. 31
Groen, Ch. Douglas J.	Vol. 1, No. 2, p. 53
Grollman, Dr. Earl A.	DA Pam 165-109, p. 33
G'Segner, Ch. Ford F.	DA Pam 165-107, p. 43
Harris, Ch. Thomas A.	Vol. 1, No. 2, p. 1
	Vol. 1, No. 3, p. 21
Hess, Ch. Robert S.	DA Pam 165-104, p. 13
Hicks, Ch. H. Harrell	DA Pam 165-112, p. 25
Hill, Ch. Thomas M.	DA Pam 165-112, p. 65
Hogan, Dr. Robert	DA Pam 165-100, p. 38
Hoogland, Mrs. Alma L.	Vol. 2, No. 4, p. 29
Hulme, Ch. John W.	Vol. 1, No. 4, p. 52
Hutcheson, Dr. Richard G.	DA Pam 165-110, p. 77
Hyatt, Ch. Gerhard W.	Vol. 2, No. 2, p. 1
	DA Pam 165-105, p. 1
Jackson, Dr. B.F.	DA Pam 165-107, p. 7
Jackson, Dr. Douglas E.	Vol. 1, No. 4, p. 1
Jaeger, Ch. James	DA Pam 165-109, p. 43
Johnson, Ch. Richard A.	DA Pam 165-109, p. 99
Johnson, Dr. Vernon E.	DA Pam 165-112, p. 31
Jones, Dr. Joyce C.	DA Pam 165-103, p. 52
Kapusta, Ch. Emil F.	Vol. 1, No. 4, p. 47
Killinger, Dr. John	DA Pam 165-107, p. 1
	DA Pam 165-110 p. 61
King, Ch. Carl S.	DA Pam 165-104, p. 35
Kinlaw, Ch. Dennis C.	DA Pam 165-107, p. 63
Lapp, Ch. Ernest D.	Vol. 2, No. 2, p. 42
Lindsey, Ch. Chester R.	Vol. 1, No. 2, p. 43

Little, Dr. David	DA Pam 165-100, p. 1
McSwain, Ch. Donald W.	Vol. 2, No. 3, p. 13
Mehl, Dr. Duane P.	DA Pam 165-112, p. 51
Mill, Dr. Cyril R.	Vol. 2, No. 1, p. 22
Mitchell, Dr. Henry H.	Vol. 1, No. 1, p. 1
Mitchell, Dr. Kenneth R.	DA Pam 165-109, p. 23
Mole, Ch. Robert L.	Vol. 2, No. 2, p. 9
Mulder, Dr. John M.	DA Pam 165-111, p. 35
Neshiem, Ch. Vaughn R.	DA Pam 165-107, p. 31
Nichols, Dr. J. Randall	DA Pam 165-101, p. 23
Noble, Ch. William C.	DA Pam 165-112, p. 21
O'Loughlin, Ch. Stanley, Jr.	DA Pam 165-108, p. 75
Parker, Mr. Thomas O.	DA Pam 165-103, p. 8
Pearce, Ch. Arthur J.	Vol. 2, No. 2, p. 35
Pearson, Ch. John C.	DA Pam 165-104, p. 23
Pendergraff, Ch. Isaac B.	DA Pam 165-108, p. 38
Peck, Dr. Robert F.	Vol. 2, No. 2, p. 30
Phelps, Ch. Paul E.	DA Pam 165-108, p. 69
Pierotti, Rev. Daniel L.	Vol. 1, No. 4, p. 33
Poage, Ch. Ben	DA Pam 165-108, p. 55
Pohl, Mr. Frederik	DA Pam 165-110, p. 8
Pohlman, Ch. F. Diana	DA Pam 165-106, p. 20
Polhemus, Ch. David W.	Vol. 2, No. 2, p. 37
Pratt, Ch. Glenn R.	DA Pam 165-102, p. 46
	DA Pam 165-109, p. 53
Raines, Dr. John C.	DA Pam 165-111, p. 21
Ramsey, Dr. Paul	Vol. 2, No. 1, p. 8
Randolph, Dr. David J.	DA Pam 165-101, p. 32
Ray, Dr. Oakley S.	DA Pam 165-101, p. 44
Reed, Ch. John H.	Vol. 2, No. 3, p. 1
Ricciuti, Rev. Gail A.	DA Pam 165-106, p. 10
Richardson, Ch. Frank D.	DA Pam 165-107, p. 53
	DA Pam 165-108, p. 1
	DA Pam 165-111, p. 45
Rivers, Rev. Clarence J.	Vol. 1, No. 1, p. 43
	DA Pam 165-103, p. 18
Roberts, Ch. Archie T.	DA Pam 165-105, p. 58
Rooks, Dr. Charles S.	Vol. 2, No. 2, p. 20
Russell, Dr. Letty M.	DA Pam 165-106, p. 1
Sandrow, Dr. Edward T.	DA Pam 165-105, p. 47
Schuckit, Dr. Marc A.	DA Pam 165-112, p. 9
Schumacher, Ch. John W.	DA Pam 165-111, p. 45
Schweitzer, Ch. Gordon M.	DA Pam 165-105, p. 22
Scott, Dr. Manuel L.	DA Pam 165-101, p. 1
Sensenbrenner, Ch. Edward W.	DA Pam 165-105, p. 29
Shannon, Ch. Sylvester L.	Vol. 1, No. 1, p. 51
Shinn, Dr. Roger L.	DA Pam 165-100, p. 67
Shockley, Dr. Grant S.	Vol. 1, No. 2, p. 13
Sixty, CPT Gordon W.	DA Pam 165-102, p. 21
Slenk, Dr. Howard J.	DA Pam 165-103, p. 1

Pam 165-113

Smith, Ch. Benjamin E.	Vol. 1, No. 3, p. 13
Smith, Mr. Martin L.	DA Pam 165-110, p. 86
Smith, Ch. Wilford E.	Vol. 2, No. 1, p. 54
	DA Pam 165-102, p. 39
	DA Pam 165-110, p. 28
Speitel, Ch. Edmond J.	DA Pam 165-111, p. 7
Standley, Ch. Meredith R.	Vol. 2, No. 2, p. 30
Staudt, The Hon. Herman R.	DA Pam 165-104, p. 1
Stephens, Ch. Carl R.	Vol. 2, No. 3, p. 27
	Vol. 2, No. 4, p. 1
Stinnette, Dr. Charles R.	Vol. 1, No. 3, p. 35
Swyter, Ms. Jai	DA Pam 165-109, p. 1
Twynham, Mr. Robert	DA Pam 165-103, p. 25
Ufema, Ms. Joy	DA Pam 165-109, p. 9
Vernon, Dr. Glenn M.	DA Pam 165-109, p. 73
Warme, Ch. Thomas M.	DA Pam 165-104, p. 9
	DA Pam 165-105, p. 35
Weber, Dr. Theodore R.	DA Pam 165-100, p. 17
Welsh, Ch. Donald H.	DA Pam 165-109, p. 85
Wicker, Ch. R. Fenton, Jr.	Vol. 2, No. 4, p. 48
Wilke, Dr. Harold H.	Vol. 1, No. 4, p. 24
Wright, Ch. Wendell T.	Vol. 2, No. 1, p. 31
	DA Pam 165-107, p. 69
Zylman, Mr. Richard	DA Pam 165-112, p. 1

SUBJECT INDEX

AUDIO VISUALS:

Use of in Chaplaincy	DA Pam 165-107, p. 27
----------------------	-----------------------

BLACK MUSLIMS:

Black Muslims and the Military Chaplain	Vol. 2, No. 3, p. 35
---	----------------------

CHAPLAIN:

Administrative Chaplain as Pastor	DA Pam 165-105, p. 27
A Look at the Chaplaincy	DA Pam 165-105, p. 6
And the Army's Drug and Alcohol Abuse Program	DA Pam 165-112, p. 25
And Credibility	DA Pam 165-107, p. 7
And Funerals	Vol. 2, No. 2, p. 9
And Growth of Collegiality	DA Pam 165-107, p. 63
And Military Police in Domestic Crises	DA Pam 165-105, p. 58
And Views of Thomas Jefferson	Vol. 2, No. 1, p. 38
As Clinical Theologian	DA Pam 165-105, p. 35
As Pastor	Vol. 2, No. 2, p. 1
Changing Concept of	Vol. 2, No. 1, p. 22
Discusses Death with Children	DA Pam 165-109, p. 33
Domestic Civil Action and	DA Pam 164-108, p. 55
Hospital Chaplain	DA Pam 165-105, p. 52
Industrial	Vol. 1, No. 3, p. 31
In Confinement	DA Pam 165-108, p. 75
In the Military Service School	DA Pam 165-105, p. 18

- | | |
|--|--------------------------------|
| In the Year 2000 | DA Pam 165-110, p. 77 |
| Jewish, History of | Vol. 2, No. 2, p. 42 |
| Men of Faith | DA Pam 165-105, p. 1 |
| Military Way of Death | DA Pam 165-109, p. 17 |
| Ministry to Dying Children | DA Pam 165-109, p. 43 |
| Models of Consultation and | DA Pam 165-108, p. 23 |
| Of American Revolution | DA Pam 165-102, p. 35 |
| Peer Relations | DA Pam 165-102, p. 26 |
| Post Chaplain as Pastor | DA Pam 165-105, p. 22 |
| Post Chaplain and Social Concerns | Vol. 1, No. 4, p. 47 |
| Recruitment of Black | Vol. 2, No. 2, p. 20 |
| Responsibility to Alcoholic | DA Pam 165-112, p. 33 |
| Role of | Vol. 1, No. 3, p. 21 |
| The Likable Chaplain | DA Pam 165-104, p. 9 |
| The Muslim Serviceman and | DA Pam 165-108, p. 32 |
|
 | |
| CHILDREN: (see also YOUTH) | |
| Discussions of Death With | DA Pam 165-109, p. 33 |
| Ministry to Dying | DA Pam 165-109, p. 43 |
| "Mobility and Academic Achievement" | DA Pam 165-111, p. 15 |
|
 | |
| CLINICAL PASTORAL EDUCATION: | |
| And Army Health Care System | Vol. 2, No. 3, p. 27 |
| Philosophy and Experience | Vol. 1, No. 2, p. 31 |
| The Psychologist as Consultant | DA Pam 165-102, p. 21 |
|
 | |
| COUNSELING: | |
| Alcoholics | DA Pam 165-112, pp. 31, 51, 79 |
| Amputee | Vol. 2, No. 3, p. 13 |
| Contemporary Media and | DA Pam 165-107, p. 31 |
| Guidelines | Vol. 2, No. 4, p. 48 |
| Marginal Soldier | Vol. 2, No. 3, p. 1 |
| Ministry to the Dying Child | Vol. 2, No. 4, p. 1 |
| Mutual Protection Relationships in Grief | DA Pam 165-104, p. 43 |
| Night Life Ministry | DA Pam 165-108, p. 15 |
|
 | |
| DEATH AND DYING: | |
| Dignified, an Ideal | DA Pam 165-109, p. 1 |
| Discussion of, with Children | DA Pam 165-109, p. 33 |
| "Greater Love Hath No One" | DA Pam 165-109, p. 73 |
| Grief | DA Pam 165-109, p. 85 |
| "I Listen; I Love; I Learn" | DA Pam 165-109, p. 9 |
| In the Family | DA Pam 165-109, p. 93 |
| Military Way of | DA Pam 165-109, p. 17 |
| Of Children | DA Pam 165-109, p. 43 |
| "Reflections at the Border" | DA Pam 165-109, p. 99 |
| Sociology of | DA Pam 165-109, p. 65 |
| Suicide | DA Pam 165-109, p. 23 |
| "Therefore, Choose Life" | DA Pam 165-109, p. 53 |
|
 | |
| DRUG AND ALCOHOL: | |
| Army's Program on Abuse | DA Pam 165-112, p. 25 |
| Counseling | Vol. 1, No. 2, p. 19 |
| | DA Pam 165-112, pp. 31, 51, 79 |
| Facts about Alcohol | DA Pam 165-112, p. 1 |

Pam 165-113

"Five Stories, A Few Questions, And Some Conclusions"	DA Pam 165-112, p. 21
Jewish Drinking Patterns	DA Pam 165-112, p. 65
Ministry to Drug Dependent Persons	Vol. 1, No. 3, p. 13
"People Helping People"	Vol. 2, No. 4, p. 10
"Priests and Alcohol"	DA Pam 165-112, p. 39
Problems	Vol. 1, No. 2, p. 7
	DA Pam 165-112, p. 9
Psychiatric Traits and Treatment	Vol. 1, No. 2, p. 19
Religious Factors in Treating Alcoholism	DA Pam 165-112, p. 87
Scene	Vol. 1, No. 2, p. 19
Steps Toward Prevention	DA Pam 165-108, p. 61

EDUCATION: (See also U.S. ARMY CHAPLAIN CENTER AND SCHOOL; VALUE EDUCATION; RELIGIOUS EDUCATION)

Future Significance of	DA Pam 165-110, p. 51
"Mobility and Academic Achievement"	DA Pam 165-111, p. 15

ETHICS:

And the Exercise of Command	DA Pam 165-100, p. 67
Conscientious Objection	Vol. 2, No. 1, p. 54
	DA Pam 165-108, p. 38
Egocentrism and Compliance	DA Pam 165-100, p. 38
"Is America Decadent"	DA Pam 165-110, p. 20
Military Service	Vol. 2, No. 1, p. 8
The Good Life: A Psycho-Ethical Perspective	DA Pam 165-100, p. 47
The Judeo-Christian Ethic and the New Humanism	DA Pam 165-104, p. 13
Traditional Approaches	DA Pam 165-100, p. 1

FAMILY:

Death in	DA Pam 165-109, pp. 43, 93
Marriage Preparation	DA Pam 165-111, p. 45

FUTURE:

"Architects of the Third Century"	DA Pam 165-110, p. 92
"Chaplaincy in the Year 2000"	DA Pam 165-110, p. 77
"Is America Decadent"	DA Pam 165-110, p. 20
Management of Change	DA Pam 165-110, p. 1
Ministers	DA Pam 165-110, p. 61
Nonviolence in	DA Pam 165-110, p. 86
Of Church and State	DA Pam 165-110, p. 28
Of Education	DA Pam 165-110, p. 51
Of Human Relations	DA Pam 165-110, p. 41
"The Continuing Revolution"	DA Pam 165-111, p. 35
"Toward the Tricentennial"	DA Pam 165-110, p. 8

HISTORY:

Nonviolence in American	DA Pam 165-110, p. 86
"The Continuing Revolution"	DA Pam 165-111, p. 35

HUMAN POTENTIAL:

"Forever Woman"	DA Pam 165-106, p. 54
Guidelines for Equality	DA Pam 165-106, p. 65
How It Looks From Inside	DA Pam 165-106, p. 20
Journey Toward Freedom	DA Pam 165-106, p. 1

Liberation, Not Separation
 "Liberation Begins at Home"
 Modern Military Woman
 Single Woman
 Sterotyping of Femininity
 Sex Roles, Sexual Distinctions
 Women's Liberation

DA Pam 165-106, p. 77
 DA Pam 165-111, p. 1
 DA Pam 165-106, p. 45
 DA Pam 165-106, p. 33
 DA Pam 165-106, p. 10
 DA Pam 165-106, p. 55
 Vol. 2, No. 4, p. 29

HUMAN RELATIONS:

A Century Ago
 Asian Wives of Servicemen
 Future of, in the U.S.
 Racism and the Chaplaincy
 The Army Racial Awareness Program at
 One Post
 Transactional Analysis

Vol. 2, No. 4, p. 19
 DA Pam 165-108, p. 1
 DA Pam 165-110, p. 41
 Vol. 2, No. 3, p. 45
 DA Pam 165-104, p. 35
 Vol. 2, No. 4, p. 41

HUMAN SELF DEVELOPMENT:

Communication Training in
 Fitzsimmons Model
 Practical Programs
 Program
 Values Clarification In

DA Pam 165-107, p. 53
 Vol. 1, No. 2, p. 53
 DA Pam 165-108, p. 69
 Vol. 1, No. 2, p. 49
 DA Pam 165-107, p. 48

LITURGY:

Music as
 Search for a Personal

DA Pam 165-103, p. 1
 DA Pam 165-111, p. 7

MANAGEMENT:

Communication in Organizations
 Managing Intagibles
 Of Change

DA Pam 165-107, p. 69
 DA Pam 165-104, p. 1
 DA Pam 165-110, p. 1

MILITARY:

Alcohol Problems in
 Way of Death in

DA Pam 165-112, p. 9.
 DA Pam 165-109, p. 17

MUSIC:

Art or Entertainment
 As Liturgy
 Folk and Popular in Worship
 Worship and Music as Art

DA Pam 165-103, p. 38
 DA Pam 165-103, p. 1
 DA Pam 165-103, p. 52
 DA Pam 165-103, p. 25

PREACHING:

Black
 Effective
 Homiletics as a Science
 Imagination in
 Innovative
 Languages Of
 Perspectives
 Preacher as Interpreter
 Sermons
 The Gospel Teaching
 Today
 Use of Small Groups and

Vol. 1, No. 1, p. 1
 DA Pam 165-101, p. 1
 DA Pam 165-105, p. 47
 Vol. 2, No. 4, p. 60
 DA Pam 165-102, p. 11
 DA Pam 165-107, p. 13
 DA Pam 165-101, p. 7
 DA Pam 165-111, p. 65
 Vol. 2, No. 1, p. 1
 DA Pam 165-101, p. 15
 Vol. 1, No. 3, p. 53
 DA Pam 165-107, p. 1

Pam 165-113

RELEVANCE:

A Cop-Out

DA Pam 165-101, p. 44

RELIGION:

Modes of Becoming

Vol. 1, No. 3, p. 35

Views of Thomas Jefferson

Vol. 2, No. 1, p. 38

RELIGIOUS EDUCATION:

Small Group Process

DA Pam 165-102, p. 46

RESERVE COMPONENT CHAPLAIN:

Active Duty Training

DA Pam 165-108, p. 46

Functions of the ARCOM Chaplain

DA Pam 165-105, p. 29

Mission and Functions

Vol. 1, No. 2, p. 59

SOCIAL CONCERNS: (See also DRUG AND ALCOHOL)

Alienation and Identity

Vol. 1, No. 4, p. 20

Community Problems

Vol. 1, No. 4, p. 1

Endorsing Agencies and

Vol. 1, No. 4, p. 24

"Grief and the American Dream"

DA Pam 165-111, p. 21

Military Police and Chaplains in Domestic

Crises

DA Pam 165-105, p. 58

Mission Strategy

Vol. 1, No. 4, p. 33

Of Death and Dying

DA Pam 165-109, p. 65

Pluralistic Developments

DA Pam 165-102, p. 39

Vital Issues

Vol. 1, No. 4, p. 52

THEOLOGY:

I Believe

DA Pam 165-111, p. 53

Inferential

DA Pam 165-111, p. 29

US ARMY CHAPLAIN CENTER AND SCHOOL:

Advanced Course

Vol. 1, No. 2, p. 43

VALUE EDUCATION:

And Army Officer

Vol. 2, No. 2, p. 30

Ethical Theory and

DA Pam 165-100, p. 17

History and Development

Vol. 1, No. 2, p. 49

Values Clarification in Human Self Development

DA Pam 165-107, p. 43

WORSHIP: (See also LITURGY)

Black

Vol. 1, No. 1, p. 51

DA Pam 165-103, p. 18

Congregational Participation

Vol. 1, No. 1, p. 19

Early Black Religious Experience in America

Vol. 1, No. 2, p. 13

Implications of Christian Faith

DA Pam 165-101, p. 32

The Black Experience in the Military Chapel

DA Pam 165-104, p. 23

YOUTH: (See also CHILDREN)

Black

Vol. 1, No. 1, p. 35

Young Adults

Vol. 1, No. 1, p. 51

CHANGE OF ADDRESS

Name _____
New Address _____

Old Address _____

Sent to: Military Chaplains' Review
US Army Chaplain Board
Fort Wadsworth, SI, New York 10305

CHANGE

Name

New Address

Old Address

Send me

1/2

1/2

By Order of the Secretary of the Army:

BERNARD W. ROGERS
General, United States Army
Chief of Staff

Official:

PAUL T. SMITH
Major General, United States Army
The Adjutant General

Distribution:

Special



